

THE CHRISTIAN CENTURY

Through the Wood

The poet Dante found himself, midway the journey of this life, bewildered in a vast and darksome wood, from which he could find no escape. ¶ Such is the fate of many men. Around them are hardships, vexations, rivalries, anxieties, fears and discouragements, which mass themselves like the giant trees of a lonely and rayless forest, and within the shadows lurk the wild beasts—ignorance, selfishness, pride and prejudice. ¶ But there is a way through the wood, and he who finds it may come forth at last into the fair meadows and blooming gardens that lie before the gates of the City of God. ¶ That pathway starts hard by the darkest of the forest glens. It is but a faint track at first, growing plainer at the stone called Discernment. ¶ Then it passes by the spring Courage, of whose waters one may drink, and beyond, it runs beneath the shoulder of the rock Humility, where only he who stoops low may pass. ¶ The thicket Perseverance is not passed through without labor and much care, but presently Cheerfulness is reached, a rock on which the traveller may rest, and going on he sees the crimson flowers of Generosity gathered in a cluster by the path. ¶ The deep ravine of Sacrifice now lies across the way and beyond it the tree called Gentleness, where the path turns toward the fountain Sympathy. ¶ Then comes the bridge Kindness that alone gives passage over the torrent Opposition. At the guide-post Love the pathway widens until Joy is reached, a pleasant archway formed of spreading boughs, and soon one comes to Peace, a gateway leading to the gardens of Delight, beyond which stands the City of the King.

—Herbert L. Willett

CHICAGO

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THE CHICAGO CHURCHES.

There was one confession last Sunday
in the regular services of the Irving
Park church of which W. F. Rothenbur-
ger is the enthusiastic minister. Four
new members were added to the Chris-
tian Endeavor society and there were
28 new scholars in the Bible school. This
school is in a contest with the schools
of the Austin and Evanston churches.

The bazaar of the Hyde Park church
was held last Wednesday, December 5th,
in the church all day and evening. Many
clever features had been arranged and
there was a delightful and entertaining
program after dinner. It was a matter
of regret that bad weather interfered
with the most successful realization of
the hopes of the women of the church.

There were four additions at the First
church last Sunday where Dr. Willett is
preaching.

The regular meeting of the Ministerial
Association will be held in the Grand
Pacific Hotel Monday, December 17th.
The address of the morning will be deliv-
ered by Sumner T. Martin.

The quarterly convention of the Chris-
tian Woman's Board of Missions of the
district of Chicago was held at the Jack-
son Boulevard church on Thursday, De-
cember 6th. The secretary, Mrs. Grace
Stover, reports an excellent attendance
of delegates from nearly all the auxilia-
ries of the city. With one exception on
account of sickness, all of those who had
been asked to have part in the program
of the day were present. After a delight-
ful luncheon served by the ladies of the
Jackson Boulevard church and a brief so-
cial hour following, the afternoon session
was opened by the president. Special
features of the afternoon were the ad-
dresses of Mr. and Mrs. Hopkins, re-
turned missionaries from India. They
had with them a number of young ladies
who were dressed in native Hindoo cos-
tumes to represent the different castes.
Several very pleasing solos were features
of the sessions. The next convention will
be held in March when it is hoped there
may be an even larger representation of
the various auxiliaries.

The quarterly convention of the Chris-
tian Woman's Board of Missions was fol-
lowed in the evening by the rally of the
Christian Endeavor societies of the Chris-
tian churches in the same church. This
was the occasion of the election of of-
ficers. Mr. R. F. Proctor of Evanston
was chosen president to succeed Miss
Mae Holmes, whose health will not per-
mit her to longer carry the burden of
the work of the union. The new officers
were installed by C. G. Kindred in a very
happy address. The chief speaker of the
evening was W. R. Moffett, pastor of the
Ashland Christian church. Special music
was furnished for the occasion by Theo-
dore and Frank Van Etten and Mr. Myr-
ton J. Holdrege. The banner for the
best attendance was rewarded the so-
ciety from the Douglas Park church of
which F. C. Aldinger is pastor.

AN UP-TO-DATE INFANT.

In certain parts of the West bluebirds
are harbingers of spring, and a kinder-
garten teacher, noting their appearance,
decided to have a bird lesson and call
the attention of the children to the ar-
rival of their feathered friends. After a
short talk on birds in general she said:

"This morning as I was on my way to
school I noticed something flying about
in the sky that told me spring was com-
ing. Can any of you little children guess
what I saw?"

"Yes, um," piped a wee one whose
home had recently been fumigated for
measles, "it's germs."

Unprayed for, I feel like a diver at the
bottom of a river with no air to breathe,
or like a fireman on a blazing building
with an empty hose.—James Gilmour.

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EVENTS OF THE WEEK

President Roosevelt was awarded the Nobel peace prize this week by the Norwegian parliament. The Nobel peace prize is part of a bequest left by Dr. Alfred

Bernhard Nobel, the Swedish scientist, who died in 1896. By his will a large portion of his fortune was devoted to five annual prizes, each valued at about \$40,000. They were awarded for the most important discoveries in physics, chemistry, physiology, or medicine, for the most distinguished work of an idealistic tendency in the field of literature, and for the best effort toward the fraternity of nations and the promotion of peace. The last named is awarded by the Norwegian parliament. The others are awarded by institutions at Stockholm. Following the award of the peace prize the president announced that the money would be turned over to trustees to be expended in the interest of industrial peace. President Roosevelt's purpose is that the prize be used as the foundation of a fund the income of which is to be employed in bringing representatives of labor and capital to Washington for the discussion of problems affecting their welfare. The committee will be composed of six persons and will be called "the industrial peace committee." It is proposed that annual sessions shall be held, and the committee also will be empowered to call special meetings. The following statement governing the proposed disposition of the prize money, which is said to be tentative and subject to change as regards details, was made at the White house: "The amount of the Nobel peace prize will be conveyed by the president to trustees, to be used by them as the foundation of a fund the income of which shall be expended for bringing together in conference at Washington, especially during the sessions of congress, representatives of labor and capital for the purpose of discussing industrial problems with the view of arriving at a better understanding between employers and employees, and thus promoting industrial peace. The president, with their consent, will appoint as trustees of the fund the chief justice of the United States, the secretary of agriculture, the secretary of commerce and labor, a representative of labor, and a representative of capital."

France is sitting over a mine. Whether it will explode or not, no one in a high place appears to be willing to publicly prophesy on the eve of the date fixed for the inauguration of the separation law. The pope forbids Catholics to abide by the public meeting law of 1881, under which the government proposes that religious services shall be held in the future. The pontiff orders the priests to remain in their churches until driven out by violence. The government regards the action of the pontiff as little less than a summons of the French Catholics

to open rebellion, as rendering the situation exceedingly grave and possibly entailing the most deplorable consequences. Premier Clemenceau, M. Briand, minister of public worship, and M. Dessaign, minister of justice, have been in conference. There is no sign of the government faltering, but it recognizes that it may be forced to resort to extreme measures. In an interview Prime Minister Clemenceau said: "If the church wishes war it will have it. I cannot but be struck by one thing. Here is the law of 1881 governing public assemblages. All the French people have observed this law, until now the pope tells the clergy: 'You will not recognize this law. You will violate it immediately.' All who were inclined to obey the law now will disregard it and bow under Rome's order. Is not that startling proof that aside from the regular authority of the country there is another power seeking to usurp the law? That is a condition that cannot endure." It must be remembered always that the question is both religious and political. The government is playing politics, playing for its life and the country. The church is playing politics as well, for religion. The freethinkers are playing politics for themselves. All are "sparring," if one may speak irreverently, although even devout Catholics have said in despair that Leo XIII. would not have precipitated this crisis. The government's conciliatory overtures have been effectually countered by Rome's adroit about face, even though the eventual effect of this on the church in France is problematical.

More than six months ago, when it became apparent that John Alexander Dowie had been ousted from control in Zion City, the only comment of the aged leader referring to his opponent, Wilbur Glenn Voliva, was in the nature of a prediction. "The rule of the usurper," he said, calmly, "will last no longer than six or perhaps nine months." Evidences that his "prophecy" is working itself out have been pouring in recently from all directions. Zion is tottering. The candid, even in the church itself, admit it is crumbling away. The first split in the Christian Catholic Apostolic Church as a result of the stringent rule of Voliva, Dowie's successor as general overseer, was announced this week when it was officially stated that Overseer W. F. Piper, head of the Chicago congregation, had been removed from office. This was followed by Piper's declaration that he has rented a church at Indiana avenue and Thirty-first street, where he will begin services next Sunday, for the purpose of contesting Voliva's action. It is asserted by Piper's friends that a majority of the Chicago congregation will follow Piper to the new church and renounce Voliva. A follower of Charles F. Parham, the "prophet of the gift of tongues," received a telegram that the leader who announced his withdrawal

two weeks ago, will return to Zion City to take up the fight against Voliva. Many members have renewed their declarations of allegiance to Dowie; others have joined Parham, and others have gone to their original churches.

In Boston, Howard Christy, Piper's friend, has turned his following against the general overseer. In Cincinnati the strongest member, E. A. Yerger, has resigned and many have followed him. At San Antonio the small number of Zionists left are for Dowie. Detroit, led by Harry Robinson, has swung to Parham's standard. The Minneapolis branch is reported to be breaking up. In Zion City itself Parham, who in three months won 500 converts, will resume his contest for followers as soon as he can return from California. Calmly watching the ruin of all his lifelong hopes, Dowie, presumably an incurable invalid, preaches to his people, prays and believes that what is left of the wreck will rally once more to him and still bring victory out of chaos.

Senator Lodge on Monday introduced a resolution relative to the Congo Free State. It recites that the report of the human treatment inflicted upon native inhabitants of the Congo Free State has been of such a nature and so well sustained as to draw the attention of the civilized world and excite both the indignation and the compassion of the people of the United States. It resolves that in the opinion of the senate the time has come when the affairs of the Congo Free State should be made the subject of international inquiry. The senate advises the president that in any steps he may deem it wise to take in co-operation with or in aid of any of the powers signatories of the treaty of Berlin which shall seek to ameliorate the conditions of the Congo Free State and redress any evils now existing there he will receive the senate's cordial support.

The first indictments in the government's war on the coal land grabbers, shippers and dealers at Salt Lake City were returned by the federal grand jury last week. The indicted corporations and individuals include the Union Pacific Railroad company, the Oregon Short Line Railroad company, the Union Pacific Coal company, the Utah Fuel company, and several of the highest officials representing the Harriman and Gould corporations in Utah. The indictments charge them with a violation of the interstate commerce law, alleging discrimination against D. J. Sharp, a coal dealer at Salt Lake City, who was forced out of business after he had cut prices below the prices charged by other dealers in coal.

The church of Christ will be incomplete as long as the representatives of any people, nation or tongue are outside its pale.—Alfred Oates.

EDITORIAL

In Essentials, **UNITY**; In Non-Essentials, **LIBERTY**; In all Things, **CHARITY**

TOLERATION.

Few religious bodies have come into being without cherishing the conviction that by them the original and neglected truth of the gospel had been discovered and reaffirmed. It is only such a conviction which can serve as the organizing center and motive power of a denomination. So far as we are aware there is no exception to this rule among the communions of the church. In every case there is the feeling that the principle so discovered is vital to the life of a fully constituted Christendom, and that once proclaimed, it cannot fail to enlist the enthusiastic co-operation of all who profess the faith.

It is not because of any fallacy in this belief that the body so started fails in its task of bringing all men to its standard. It is difficult to select a case of denominational growth which did not give promise of wide if not universal prevalence in its beginnings. Based upon Bible truth, and meeting a genuine demand, it bade fair to prevail throughout the field of Christian activity. That which ended this progress to general acceptance was a certain spirit of intolerance which grew side by side with the basic truth, and rendered abortive all the larger fruitfulness of the evangel.

This is the story of Lutheranism, Calvinism, Wesleyanism, the Episcopalian, Baptist and United Brethren churches. Especially is it true of the Catholics. In every case there was a truth or principle which had been a part of the program of apostolic Christianity, and was essential to the highest usefulness of the church. But as soon as the propaganda had begun to take form, the people who devoted themselves to its advocacy, deliberately or unconsciously hardened it into a party shibboleth, widened it to cover the whole field of Christian truth, and themselves solidified into a sect.

Thus the streams of the grace of God, flowing from the fountain of the divine life, instead of spreading over the entire territory of the faith were diverted into narrow and exclusive channels, so that those who would be refreshed by them must abandon every other stream and take up their abode not by the great river of God, but by one of the canals into which its waters were divided. This condition once begun, it was well nigh impossible to secure a sense of common interest among the campers by the different streams. Where then in all the field of Christian life is one to look for the true river an whose banks grow the trees of life?

Dr. John Watson of Liverpool has recently cited an illustration of the divisive and sect-creating powers of intolerance. "Amid the strife of controversy and the bitterness of schisms," says he, "we look in vain for the ideal Christian church. That unhappy delusion of infallibility marred the Quaker movement from the outset. George Fox never learned the full truth of toleration. He perceived plainly enough the folly and course of religious persecution; but he did not see the mistake and mischief of that mental intolerance which resents difference of opinion as a sin, and cannot recognize an identical spiritual life under a diversity of forms. This blemish dwarfed and deformed his society

from its birth, and shriveled into a sect that which should have blossomed and expanded into reunion and revivification of Christendom. Nevertheless, in spite of this sad failure, a loving eye can discern the lineaments of the ideal gleaming through these unhappy obscurations."

What should have been more natural than that the Friends should bear consistent witness to the sin of war, and satisfied with that message, go on bearing testimony till the world listened and consented to heed? It was the sect spirit which grew ambitious for numbers, turned the Friends into the Quaker denomination, and postponed for a century the recognition of an essential principle of Christianity.

The same danger is faced by the Disciples of Christ. Of the greatness of the truth they hold there is no doubt. The unity of the people of God was never so desirable and longed for as to-day. The apostolic program as the unifying truth was never so generally sought. The need of the hour is leadership in its realization. In this leadership those only can succeed who seek not great things for themselves, but for God. It is a time for searching of hearts and examination of motives. If we imagine that we can attract the Christian world to a denomination, be that body whatsoever it may, we shall awaken to find ourselves passed by and forgotten in the onward movement of the church of God. If we are true to our historic purpose, and remain loyal to the New Testament, to the ideals of the fathers and to our present opportunity, we have before us the greatest pathway of service and success ever presented to any company of believers.

H. L. W.

THE CHURCH AND CIVIC RIGHTEOUSNESS.

Righteousness is the regnant word of the Old Testament. Holiness, likewise, holds a sovereign place in the vernacular of the Old Dispensation. These two great words signified consecration to God and the expression of that consecration by separation from the world. These two supreme words have a somewhat deeper and larger meaning in the New Testament. They signify in the new age of the Holy Spirit, consecration to God and the expression of that consecration by union with God in love that goes out to save the world from sin.

It is not now an exclusive personal and social righteousness that isolates itself from the world through fear of contamination by association with mankind; it is a contagious, self-propagating, universal righteousness that seeks to bring men individually and collectively under the reign of God. Indeed, corporate and civic righteousness is far more prominent in the divine legation of Moses than is individual righteousness. It was the nation, the commonwealth, the corporation that was righteous or unrighteous. In the progress of revelation socialism and solidarity came before individualism and liberty. The Old Testament emphasizes corporate righteousness, the New individual righteousness.

And yet, while the New Testament begins with a holy person it ends with a holy city. We know as much of the sociology of the New Jerusalem as we know of the theology of its founder. The

Word of God has as much to say of an ideal society as it has of an ideal man. Christ is not alone the Savior of the individual. He is the founder of the Kingdom of God and the Savior of the world. It may be true, and it is true, that the regeneration of the individual unit must precede the regeneration of society, the aggregation of units. It is just as true on the other hand that this is not the only method of the world's regeneration. The reformation of society and the improvement of social conditions would react beneficially and powerfully upon every individual in the social compact. I agree with Horace Bushnell that "the soul of all improvement is the improvement of the soul," but I would like to supplement this with the suggestion that the improvement of the soul's conditions and circumstances not infrequently gives the soul a chance for its life.

Hardly second to the need of individual regeneration and salvation in this country is the need of reformation in municipal politics. When one thinks of the infinite devilry of the civic rascality in our centers of population, notably the great cities, New York, Boston, Philadelphia, St. Louis, Cincinnati, Louisville, San Francisco and the rest, we are made to blush at the very name of American civilization as it finds expression in the political and municipal life of these centers. And as we are made to contemplate the orgies in this reign of bossism and thievery, we cannot refrain from asking where are the good people of this country? Where are the religious and moral forces? Where are the churches including three-fifths of our population, that holy war is not declared against civic misrule and the wholesale corruption and robbery of the American people? If the church of God is an organized and divinely inspired protest against evil, why not protest with such vigor and weight of influence against these abuses that cry to heaven for removal that these too will be removed. Is this one of the spheres of American life where the church is warned to "keep off the grass," and not to meddle with politics?

Christian men give to this abominable creed a virtual sanction, not only by doing so little in comparison with their ability to make the world a better place to live in, but by an almost entire failure to apply the principles of Christianity to the whole circle of human life. We have long enough agreed in practice with the doctrine of anti-Christ that the truths and principles of the religion of Christ are not applicable to the political, commercial and social affairs of the world. We have explained away the Sermon on the Mount by accommodating its teaching to the continuance of a civilization one-half pagan. We still talk in the approved jargon of Ashdod about religion and politics, religion and business, religion and daily life, as though politics, business and daily life were things to be carried in one pocket, and religion in the other, with the whole width and weight of our ponderous personality between to keep them from getting mixed. The doctrine that the pulpit, as such has no relation to moral reform, the preacher no relation to politics, and salvation no connection with citizenship, and not much with life, has led men to the Sky-

pilot notion of Christianity and the Christian ministry. Nothing is more admirably suited to the taste of a man of the world than to confine the operations of the kingdom to the regions of the upper air, where it will not interfere with him, nor hinder his selfish schemes to trade on the weaknesses and vices of his fellow men. As long as the church is content to acquiesce in this notion of its mission, and will leave the saloon, the brothel, the gambling hell, corrupt politics, dishonest business and a frivolous society unmolested, it can go on sky-piloting to its hearts content, without a word of opposition from the world, the flesh, and the devil. This trinity, indeed, is ravished with delight in the contempla-

tion of ministers as "sky-pilots," and the church as a celestial institution to tell men about another world than the one in which they now live.

"Other worldliness" is a good thing in its place, and its place is a large one, but we would like to have a little more of it in this world than we have yet been able to import into our American civilization. A Western political editor prints this as the motto of his paper: "This paper is published for people now living upon the earth." The righteousness and justice of the kingdom, its integrity and purity are for people now living upon the earth. These things will take care of themselves in the world to come if we will take care of them here. If our civilization is ever to be Christian in anything but name, if the Christian ministry

is to be a regenerative force in human society, the church a world-redeeming agency, if religion is to be a reforming influence, and a transforming power, where reformation and transformation are the most sorely needed, we must think and speak of religion in politics, religion in business, religion in society, religion in daily life, and cease to substitute the conjunction for the preposition between these phrases. The ethics of our Christian faith must penetrate, permeate, saturate, dominate, control and inspire every sphere and every phase of human life; the court house, the counting house, the school house, the voting booth, the campaign headquarters, as well as the life distinctively spiritual, must come within the sweep and circle of our Christian redemption. J. J. H.

The Sawan Mela of India

Adelaide Gail Frost

of the Kingdom.' May there be a truly good harvest!

"At seven all was over, the crowd had dispersed as quickly as they came, so much more quietly than such an immense crowd could do at home. Soon the hush of evening with the beautiful rose tints over the lake gave us a restful, peaceful feeling. Even now the temple bells are ringing out to awaken the gods—'perchance he is asleep!'"

The Hindus have a Ceres with another

before us in this very township. With yet more force came the thought of the personal work, of the careful teaching, the prayerful teaching, each individual in that whole, great assembly needs before the work we have come to do is finished. Oh the teachers that are needed before these go away unknowing! We are so thankful for the young people that have been trained and are being trained for this vast personal work. One by one they are to be led to Christ. We thank our co-workers at home who remember us and India to God.

A CHAIN LETTER.

We were over-sanguine, says the editor of *The Interior*, when some weeks ago we expressed the belief that the outrageous chain-prayer letter alleged to emanate from Bishop Lawrence of Massachusetts had been suppressed. From several reports that have come to us of late from readers we find it is still in active circulation; indeed, its tide seems to be rising again. We have seen in the last week a particularly exasperating example of the impertinence of the craze—one of these inane threats of "some misfortune" that is to punish the breaking of the chain addressed to a young girl whose religious life is in its formative period. Whose folly could possibly be equal to sending this superstitious thing to a child? We must again insist that any person receiving a copy of this chain letter—or any other for that matter—is bound as a duty both of religion and decency to refuse to make any copies of it whatsoever. It will be readily recognized by the inclusion of the name of Bishop Lawrence and the demand that it be repeated to nine persons. Bishop Lawrence never had anything to do with it, and the notion that circulating a prayer in this way could bring any of the joy or blessings which the letter promises—or failing to circulate it any of the evils which it darkly threatens—could not possibly be entertained by an intelligent disciple of Jesus. Be intelligent. Help stop this enormous nonsense.

There is a tremendous power in character when added to ability. A great many youths think that ability is everything, that if a man has brain power he can accomplish most anything; but he is a light-weighted man, no matter how able, if he does not add character to his ability.—"Success Magazine."

At the end of the Hindu month Sawan, which comes about the middle of the month of Augustus Caesar, there is a really pretty Hindu festival and it is celebrated for Mahoba on our lake of Kirat Sagar, which lies in front of our bungalow towards the sunset. Mr. and Mrs. Davis were with us last year and saw it. Mrs. Davis in a letter to her mother thus describes it: "Yesterday afternoon we all thought we would have a tempest, the clouds were so black and it thundered and lightened, yet it just went around us and we only had a few drops! To-day is a great Hindu festival day, called the 'Sawan,' when the women bring baskets in which they have planted grain, to the lake front, and make an offering of the newly sprouted grain and pray for the harvest. Poor things, they need to pray for rain from the true God!"

"As if by magic this afternoon about four o'clock thousands and thousands of people appeared—men, women and children, a more dense crowd than any Fourth of July gang at Crescent Beach when the band plays! With the many colored turbans and draperies among the green trees and temples it was a pretty sight. This is the last day of the month 'Sawan,' supposed to be the time of the sprouting grain. About two weeks before this many women throw handfuls of grain in a basket or earthen vessel in one corner of their dark homes and water it well. The tiny bright yellow or green sprouts spring up thick and rank. The women to-day came in a long procession bearing these baskets on their heads. As they wound in and out through the crowd the baskets of grain looked like a waving yellow ribbon. They march to the lake shore and dip the grain in, scattering some on the water and then they distributed the remainder among their friends. Soon we saw everywhere men with a few wisps of it in their turbans. This is all invoking the favor of the gods for a good harvest. It is one of the very few harmless festivals of the Hindus. No intoxicants are sold (this is a heathen land), only sweetmeats, good cheer and friendship seem to prevail. Even miniature Ferris wheels were in evidence with their awful screeching axles.

"This mela afforded a splendid opportunity to give out tracts and Edwin and all the helpers were out in the crowd for about two hours. They gave away hundreds of leaflets, scattering 'the Seed



Adelaide Gail Frost.

name, but who is considered the goddess of the harvest. I once purchased one in Allahabad by the banks of the sacred river Ganges. It was an old idol which some dying or desperate pilgrim had sold to the vendors of idols and the utensils used in its worship, which are like tiny "play dishes," spoons for dipping the sacred water from tiny brass jars, dishes for the altar and sandal wood and incense.

As I looked at the vast array of turbaned heads and saw so many, many sari draped figures between and the little children bounding in and out of the great crowd I could not but ponder on the great work of evangelization that lies

John Bunyan

Alexander White, D. D.

John Bunyan begins his "Grace Abounding" in this way: "Notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts to put me to school, to learn both to read and write; the which I also attained according to the rate of other poor men's children; though to my shame, I confess I did soon lose that little I learnt, even almost utterly, and that long before the Lord did work His gracious work of conversation upon my soul." And in another place: "I am no poet, nor poet's son, but a mechanic." And again, "I never went to school to Plato or Aristotle." And then, when he comes to speak of his married life, he says, "This woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or spoon betwixt us both), yet this she had for her part, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died. In these two books I should sometimes read with her." Now, with such an unlettered, and ignorant, and unconvicted beginning as that, how are we to account for all that John Bunyan afterwards became and accomplished? How did a man with no book-learning at all come to write by far the best written spiritual book in the English language?

Well, to begin with, John Bunyan's first step toward the unique place he now holds was taken in his heart-searching and thoroughgoing conversion. No two cases of conversion have ever been altogether alike. Take the greatest of all recorded conversions; take Paul's conversion, and Augustin's, and Luther's, and in our own land take the conversions of Thomas Halyburton, and James Fraser of Brea, and Thomas Boston, and it is very remarkable how they all differ, in every possible way, from one another. And Bunyan's conversion, as he describes it in such pungent detail in his autobiography, is all his own, and is like that of no one else in all the world. There is no subject of study in all the world of study that is so interesting, and so important, and so urgent to us all, as the study of conversion; and when we once address ourselves in right earnest to that matchless study, John Bunyan's "Grace

Abounding" will always be found on our table beside those masterly writers already named above. And the very things in that wonderful book that will always stumble and anger "the Philistines," as Bunyan so boldly calls them, they are the very things that entered deepest into the making and the furnishing of the future author of the "Pilgrim's Progress" and the "Holy War." The imagination of Bunyan, made those things to be absolutely and supremely real and actual to him which are only words and names, and the fleeting shadows, and the mere films of things, to other men.

And, then, there was Bunyan's exquisite style. John Bunyan's "Grace Abounding" will be read as long as the English language lasts, if only for its incomparably pure, and clear, and strong, and sweet, and winning English style. During my recent holiday I read the works of two of the most learned theologians of the present and the past generations; but, oh! the style! It was harsh and clumsy, and confused, and unintelligible often, and insufferable always. Whereas, when I took up John Bunyan, and read him again—O what grace, what sweetness, what music, what melody! Till I kissed the beautiful book, and laughed aloud with joy. Plato himself, I said to myself, never penned sweeter Greek in his immortal "Dialogue" than John Bunyan has penned English in his still more immortal "Pilgrim's Progress"!

Now, if I mistake not, there are some lessons of the very first importance and of the very first value to us all to be taken out of all that. All that was written by John Bunyan, not for his own sake alone, but for us also, if we will attend, and will take his offered lessons to heart. First I would have every precaution and every guarantee taken that the lack of scholarship in any given student or minister is not due to his own laziness. I would have laziness held to be the one unpardonable sin in all our students and in all our ministers. I would have all lazy students drummed out of the college, and all lazy ministers out of the Assembly. And all the churches will have to take steps to do that soon, if they are to live and thrive in this

hard-working world of ours. An indignant Greek father had it revealed to him that there is a broad street in hell which is paved with nothing else but the skulls of lazy ministers. I do not know for other lands, but no one can go about in Scotland with his eyes open, without seeing that there is supply enough of such paving stones going down continually to keep that broad street in hell in constant repair. Genius and grace, like John Bunyan's genius and grace, are the sovereign thrift of Almighty God; but incessant industry, and the most conscientious preparation for the pulpit and the prayer-meeting and the Bible class, and daily and hourly pastoral and sick bed visitation, are all things of which every minister will have to give an account. Again it may look like it, at first sight, but it is not at all to come down from a high level to a low to say a word or two at this point about a minister's written and spoken style. If students have not already learned to distinguish in their own work, and in other men's work, a good from a bad style, their divinity professors should take them and teach them some elementary lessons in that fine subject. And it is surely an immense encouragement to us all to see a man able to write a style which is one of the high water-marks of the English language, though he never went to school to Plato, or to Aristotle, or to Tully, or to Quintilian. "In the name of wonder, Macaulay, where did you pick up that astonishing style of yours?" demanded Lord Jeffrey of his young contributor. Macaulay, we know, had picked up his astonishing style out of all Greek and Latin and English literature, and out of many other such sources. But John Bunyan, who beats Macaulay at English out of all sight, picked up all his astonishing style out of his English Bible and out of Foxe's "Book of Martyrs" alone. "Give your days and nights to Addison for style," advised Dr. Samuel Johnson. But since he is not within earshot of me I will rather say—and even if that tyrannous critic were within earshot of me he would forgive me for improving upon him, and saying to all our students—Give your days and nights to your English Bible and to John Bunyan if you would write and speak in perfect English style.

Responsibility for the Unfed

S. S. Lappin

"Weary in soul of all the world's hard strife,

Sick of the wrong that ever fills my life,
Tired of self and all my selfish quest;
Weary in soul I come to Thee for rest.

Darkened in soul, in world of darkness pent,

Gone sun and star from out my firmament,

Groping as blind, all things bring me affright;

Darkened in soul I come to Thee for light.

Thirsty of soul for living waters pure,
Far from the spring, I scarce my life endure;

My throat all parched, and gone my power to sing;

Thirsty of soul I come to seek Thy spring.

Hungry of soul for bread to satisfy,
Fed through the years with husks of vanity,

My body faint, dropping my weary head,
Hungry of soul, I come to Thee for bread."

Such is the cry of the world without God. The heart of humanity seeks him and nothing else can satisfy its desire. He who speaks to man of science or art may well be satisfied if he win the attention of a few, but he who has religion for his theme may rightly crave the attention of all men. His message concerns not the body alone, nor yet the intellect, along with the body, but the whole man with all that he is or believes or hopes.

And it is true that more people attend religious services than are called to-

gether by any other one interest of the race to-day. If but few come to the mid-week meetings or if there is a falling off in the number present on the Lord's day let us find some encouragement that no other organization is doing half so well as the church is doing. What lodge does not often languish for a quorum when important business awaits action? What organization in any community holds together from decade to decade maintaining as deep and continued interest as does the church? And this, too, in the face of the fact that most other organizations have one meeting a week while the church has from five to ten. Thus we see, not so much the greater zeal of religious people, as the stronger attraction of the spiritual appeal.

The Want of the Soul.

The human soul wants God. To know him is our deepest need. But, like chil-

dren, we are not always conscious of our needs. Men want to be happy, but they do not know how. They seek contentment, but they know not where to look. They continue the tireless quest over golden streets, in halls of learning, galleries of art and resorts of pleasure. They seek it by telegraph, advertise for it in the daily, pursue it in automobile, express train and ocean steamer. Some have seen its shadow and others have had tidings from those who have entertained it unawares, but contentment has not been found, nor ever can be by all this seeking. The human soul wants God. A few have heard his call and come into his presence. With radiant faces they tell of the new-found joy of service; with fervent desire they seek to lead others in that way. But the path lies in a place so unexpected and the prospect, humanly judged, is so unpromising, that the multitude continues its fruitless search as it has ever done.

In every community a large percentage of the people do not attend church services at all and often a large majority make no pretense of going regularly. It is said of a certain village in our state that it is over-churched. It has two splendid buildings which cost something like thirty thousand dollars. Neither of them is more than one-third full at regular services. And yet, by accurate estimate it appears that if, on some fine Lord's day all the people of that community were to attend services at one time, not more than half of them could be accommodated. This means that not more than one-sixth of the people in this good religious community attend religious services regularly. And if this is the situation in a quiet country village where the church work is the central interest of the people, how must it be in the cities where every device of the world is employed to attract to places other than the house of worship?

The people need the gospel and the church has it in her charge. Hungry souls are waiting for the bread we have been commanded to break to them. Where shall we place the responsibility for the unfed? When five thousand people were dependent for food upon twelve men with empty baskets Jesus said to the twelve, "Give ye them to eat."

The Bread of Life.

But let us be done with figures. Jesus said, "I am the bread of life, he that cometh to me shall not hunger and he that believeth on me shall never thirst." It is significant that he calls himself the bread and water, the substantial food of the soul. We find Jesus in his teaching, his gospel and we give him to the world when we give them his gospel. That gospel is, to put it simply, God's message to man. It tells how God feels toward us and how we may please him in our daily conduct. In the writings of Paul the word gospel as it appears in the King James is rendered message in the American Revised New Testament. And this is nearer the meaning of the Apostle. This brief story of the appearance of Jesus Christ on earth—a story that was often told in a single discourse—was to Paul a kind of telegram—a life and death message to be carried forward with greatest speed till the last man had heard it. It has come to us. It is in our hands. This message, the message of Jesus Christ, the message of Paul, our message, is the bread of life we are to break to the hungry. The way we treat that

message shows most certainly our attitude toward the authority of the Lord himself.

Those who hold and keep back the message are responsible for the unfed. And it is here that most of us are to be blamed. Many who would count it a crime to hurt or hinder the message have no scruples against holding the gospel trust to themselves.

The Geographical Limit.

We hold the message when we set a geographical limit upon its extension. Of course we do not say in these days that the gospel is not for this or that people or place. Yet the plans we lay in our congregational enterprises do not include the world field in their scope. Our church board meetings, our Bible school plans and projects and our Christian Endeavor committee work deal almost wholly with our little local corner of the world.

It is a fact proven by a hundred illus-



S. S. Lappin.

trations that the truly great church is the one whose light shines brightest on distant fields. The greatest uplift of the church to-day is the reflex influence of the work being done in far-off fields. Captain Mahan declared that the only thing that can cause the decadence of the church is "the failure of Christians to present Jesus Christ as he is to those who are not Christians." Unintelligent feeding and unintelligent working are sapping the life of American people. The body, surfeited with food, is set to do its work in an unnatural manner. Similar to this is the condition of the church. We build us houses, hire us singers and plan us meetings. We feed and feed and feed till disease comes. Then, amid a multitude of complications, the cause languishes, the church dies and the mourners go about the streets. We have been feeding out of proportion to our working.

The Social Limit.

We hold the message when we set social limits for its influence. In Wales there is a law that bee-keepers shall distribute a portion of their honey to the public once a year. It has been gathered from flowers that grow everywhere and some return must be made. It has been said that no child ever pays his parents for its raising. Its debt is settled only when the same care is bestowed on some other helpless infant. We have a spiritual indebtedness that is similar to this. Paul recognizes it when he says, "I am debtor both to Greeks and to barbarians, both to the wise and to the unwise."

Jesus called himself the Son of Man. And so he was. The greatest Son the human race has produced. The Son of the race gave himself for us. We cannot repay Him and our debt is to the race. Indeed he has instructed that it be so considered. To narrow down our obligation so as to exclude any individual or class of individuals is to repudiate our honest obligations. Who says the Negro is a beast and has no soul? Who scouts the idea of saving a Chinaman? Who draws his garments close as the debauched man or the fallen woman goes by? As a mere question of personal honor he must at least deliver to them the message committed to him. To withhold it is to keep bread from the hungry. And to merely say the words is not enough; we must see that they are effective. Before a show-window stood three girls. A bystander was attracted by the care with which two were describing the contents of the window. A closer look revealed the fact that the third was blind. The others were making her see with their eyes. What multitudes about us who see not the glories of our Lord. We must make them see him. We must make the word flesh that it may dwell among them.

The Financial Limit.

We hold the message when we set the financial limit so frequently announced as just ahead. At each successive stage of our progress during the last twenty years we have seemed to be doing great things. Yet in a little while our efforts have been discounted. It does not yet appear what we shall do. The limit of liberality has never been reached by any save the Son of Man who gave himself. And we will never reach our limit in this matter, for liberality rests on love. And love is the one human faculty that has no limit on its development. When we are enough in love with the kingdom of God there is not a quarter section of tillable land that could not support a family in regal comfort and at the same time keep a missionary at work on the foreign field. And may we not come to this some time? We can remember when some of our congregations were counted liberal because they gave twenty dollars for missions. Individual members of these same congregations give more than this now while the congregational offerings run into hundreds. And who can say but that these things will seem small to us a generation hence. What we do will depend on how much we learn to love. He that loveth little giveth little; he that loveth much giveth much.—(From an address delivered at Paris, Ill., September, 1906.)

Stanford, Ill.

A SUCCESSFUL CAMPAIGN.

The Home Board has been pushing a very vigorous campaign for the enlistment of every Bible school in home mission work. The results have been most flattering. There has been a good increase in the number of contributing schools already. Every Bible school superintendent and every preacher should give encouragement to this important movement. Surely \$15,000 is a small sum to ask from 8,952 Bible schools. The receipts are now coming in. All schools are asked to report by January 1st, 1907. Money should be sent to The American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

Higher Criticism among the Disciples

Errett Gates

The "Higher Criticism" is a study of the Scriptures themselves to determine their authorship, date, place of writing, purpose, and literary form. As such it is neither an hypothesis, nor a conclusion, but simply a method of study, which is common to all reputable students and interpreters of the Scriptures. Any other view or use of the term is misleading, either consciously or unconsciously; when consciously so, it is actuated by maliciousness and obscurantism; when unconsciously so, it is the result of ignorance. The one is to be reprobated, the other may be forgiven.

Higher criticism as thus defined and universally understood among scholars, looks surprisingly like a method of biblical interpretation that has been in use among the Disciples from the beginning of their history. It was a principle recognized by the Campbells as essential to the proper interpretation of the Scriptures that the first questions to be settled were: "When written," "by whom written," "under what circumstances," "for what purpose" and "in what place." The Scriptures were to be made their own interpreters as far as possible. This involved a very careful study, and a very intimate acquaintance with the Scriptures themselves. There was born with the "restoration movement," therefore, a great revival of the study of the New Testament.

Where the watchword of a religious people was, "Where the Scriptures speak, we speak," it was very natural that they should cultivate a familiarity with them, and the more so as they were called upon to make defense of their faith and practice before a religious world that felt their shafts of criticism and suffered from the inroads of their propagandism.

Alexander Campbell feared no investigation of the Scriptures that was conducted with the sole purpose of ascertaining what the authors themselves meant to teach. The modern science of "Biblical theology," of which Alexander Campbell was, in some respects, a forerunner, and of which Weiss, Wendt, Beyerslag and Stevens are the great representatives, avows its one purpose to be the discovery of the original meaning of biblical writings.

From the logic of their position and principles, the Disciples should have given the higher criticism the warmest welcome. They should have hailed its coming with delight, as an aid in their cherished task of delivering the Scriptures from sectarian perversion and partisan use. It has not met with such a reception in all quarters among them; but it is gratifying to note that it has met with increasing favor during the last few years, as indicated by following the course of opposition to it.

This opposition has been confined principally to one newspaper and one or two schools, and has been characterized by a skillful misuse of the term "Higher Criticism," and a deliberate effort to suppress its true meaning. It has reasoned, and that quite well, that to accompany it with a statement of its true and universally accepted meaning would make its use, in most instances, unmeaning if not embarrassing. The continued and willful abuse of it has given it a connotation in the popular mind which does not belong to it; but such abuse has

made of it a convenient, general term of reproach, with which to club all sorts of heresy without having to discriminate carefully. The history of this opposition tells the story of its steady progress among the Disciples. The varying tactics and arguments of the anti-higher critics, with their successive use of argument, innuendo, menace, dismal prophecy and boycott, are both informing and amusing.

1. During the first period of opposition the detractors of the higher criticism treated it with good-natured contempt. It was confined to German universities, and in rare instances had found its way to American schools. It was not so much as named among the Disciples. And when a few young men went to the eastern universities and showed signs of being infected with the new learning they were rallied as children who have taken the customary but harmless diseases of childhood—measles or chicken-pox. Fatherly physicians administered pleasant doses of mild satire or wise advice, and prophesied that in a few days the disease would run its course. Our colleges were regarded as nurseries of sound methods of biblical study. The only line of cleavage in conventions of the brethren was that between the organ and anti-organ parties. Whenever the method of opposition departed from the usual "argument from youth," it was to overawe the higher critic with a vast air of superior learning, antiquity and orthodoxy. His prattle, whenever he dared to open his mouth in defense of higher critical methods, was smiled at with lofty disdain, as the hopeless vapors of a lonely enthusiast. He was alone, with all the brotherhood against him or amused at him; what was the use of treating him seriously?

2. The second period of opposition began when several of the older men began to speak kindly of the higher criticism, and a few younger men, in favor of it, came into places of prominence and growing influence.

Up to this time the higher criticism had been ridiculed; and when it seemed likely that it would get a foothold in some of the schools and pulpits of the Disciples it was too late to honor it with courteous consideration, and sober refutation. The logical and natural step is from ridicule to vilification. A thing we have mocked and rallied at we can never respect; when we cease to laugh at it, we begin to make faces at it. Such was the fateful nemesis that overtook the opposition to the higher criticism. At first a youthful affection to be nursed, it became a cancerous growth to be cauterized, and finally a leprous spot to be shunned.

The higher criticism now began to be called "infidelity," "destructive criticism," and the promoters of it infidels and traitors. One newspaper has treated the Disciples to a flow of abusive epithets that has steadily increased in volume as the thing abused has increased in favor. At times the language hurled at the higher critics has seemed to be inspired by a despairing and irresponsible frenzy of hatred.

3. The opposition to the higher criti-

cism is now passing into its third period. The tone is one no longer of amused contempt, but of alarm. The enemy has been gradually increasing in power and influence, until it has assumed threatening proportions. The summons has gone forth to the "army of the Lord" to buckle on its armor and sharpen its swords for the final struggle with a desperate and mighty enemy. What could be more informing as to the progress of higher criticism than the following confessions taken from a paper that has fought it with desperation since 1890:

"We could name others equally as bad, and many where this hateful influence is at work." "Time was when no such work would have been possible in our churches." "Our churches have not begun to realize how well organized are the forces. These men stand staunchly together and even boast of the power of their organization. Already institutions that were once our pride, long in their clutches, have all but ceased to have a name among us, while others, lately proudly eminent, are on the rapid decline. Names are superfluous—the facts are patent." "Fortified in official positions and strong churches," the brotherhood should be "aroused to a sense of the great evil that threatens them."

This is the most refreshing and reassuring intelligence concerning the success of the higher criticism that has come to us in many a day. We knew that it was making steady progress, but had no idea the opposition was so badly scared. It informs us that many of the colleges have adopted the new methods, and men of the modern type fill the strong churches. A new argument has recently come into use on the heels of this glorious success. It is the argument of a losing, hopeless cause, when it begins to ask for quarter. Those who passed through the last stages of the anti-organ and anti-missionary struggle will remember the recourse of the anti-organ party when they had lost all but the last few feet of ground. It was the "weak conscience" argument—the plea of a hopeless minority. And now comes the argument of the "stumbling little one," used, or rather abused, against the higher criticism. It comes to pass that to study the Scriptures themselves to ascertain their authorship, date and place of writing, literary form and purpose, is the crime of "causing one of these little ones to stumble."

It is supremely gratifying to read the progress of the higher criticism among the Disciples are renewed. Their acceptance to it. The strength of a movement is sometimes more clearly indicated by the attitude of its enemies toward it. My hope and confidence in the future of the Disciples are renewed. Their acceptance of the law of progress in responding to the increasing light of our time will renew their usefulness in the coming age. Their principles call upon them to aspire to the religious leadership of Christendom; but they cannot lead if they resist progress and turn their faces away from the growing light. We desire no better evidence that they have not settled into the torpor of self-satisfied complacency than the despairing wall over the inroads of the higher criticism and the new learning, that fills the pages of a weekly newspaper devoted to the opposition.

Chicago, Ill.

Human Nature as discovered by a Hunter

Rev. Paul B. Jenkins

Down in Missouri, the other day, I found myself upon a certain noon in the midst of a great wood all ablaze with autumnal glories of red and gold. The midday hour was indisputably proclaimed by the sun's position and by own distinct—not to say painful—consciousness that it had been a long, long time since breakfast. I had gone out for a half-day's shooting, and had intended to catch a train at a little country station in time to be home for luncheon. But the shooting had been good; the temptation to scour that bit of stubble and then that bit of woods beyond it, had been too strong to resist; and here I was, miles from anywhere—worst of all, apparently as far from even a sandwich as Sydney Smith's Yorkshire living was from the famous lemon.

There was nothing for it, however, but to "hit the trail," as they say in the mountains, and I made for the nearest path, hoping desperately that it would point the way toward some hospitable-appearing farm-house at the least. And what amazing thing should happen in that fair but hungry landscape but that, as I swung a leg over the old rail-fence by the roadside, there in the road stood a farm-wagon, the unhitched horses contentedly munching their oats over the tail-board, and in the very road beside it the rustic driver himself, squatting before a little fire upon which he was frying pork-chops and boiling coffee!

I thought of Elijah and the ravens! Then, as I caught a whiff of the aroma from the scene before me—well, I understood just how Esau felt in that affair of the mess of pottage! I was in the same fix precisely, barring only that I had neither birthright nor anything else salable upon my person. It remained to be seen what diplomacy would do.

"Stranger," I said in the vernacular of rural Missouri, "what would you take for a cup of that coffee?"

The proprietor of the outfit was obviously of much deliberation and few words. He deliberately turned a sizzling pork-chop over in the pan, squinted into the steaming coffee-pot, and at last looked up at me sideways, and spoke.

"Air you a Democrat?" he said.

I—well, to tell the truth, I "dissembled," as Shakespeare says. I would try the effect of a cautious "Scotch answer." "Do I have to be?" I asked.

He of the wagon—and of the savory temptation as well—meditated. He blew upon his fire. Finally, "You bet you don't hev to be!" he exclaimed. "Ef you air a Democrat—well, I ain't sayin'! But ef you ain't, why you jest set on the wagon-tongue there, an' in about a minute I'll show you how good vittles an old man kin cook!"

I approached with alacrity, joyfully conscious that I had voted for Theodore Roosevelt at the last presidential election. Confident that my "calling" was now safe and that I could pass muster on the question of "elections" also, I affirmed the required political credentials and took the designated seat upon the wagon-tongue. Seeing which way my host's mind ran, I thought to cater to his fancy—as he to my famine. "Wouldn't you give a Democrat a cup of coffee?" I asked.

Reflectively he produced plates and cups from the wagon. "Well," he said

weighing the matter slowly in mind, "ef he was starvin' I might let him hev a bite, but"—with much emphasis—"even so, I wouldn't urge him none!"

It was obviously no place for any mention of "scratched tickets," or of the many good Democrats I had voted for in days gone by, so I devoted myself for the next delightful moments to putting my share of the pork-chops and coffee where they would do the most good. That happy operation accomplished, I thought to learn my host's religious attitude. "What church do you belong to?" I inquired, in a phraseology born of experience that the question was in many rural districts equivalent to asking whether one were a "professor."

"Don't belong to none!" was the prompt answer.

"Well, what church do you sometimes go to?" I asked.

"Don't go!" was the unhesitating and laconic reply.

"But," I protested, "you must have some idea about religion, just the same. You must feel more kindly toward some church than toward the others, at any rate. That's true of nearly everybody, isn't it?"

The old man produced a corn-cob pipe, filled it slowly, and dexterously flipped a coal upon it from the fire. "Well, stranger," he said reflectively, stroking with a finger while he puffed thoughtfully, "I'll tell ye jest how 'tis. It's this-a-way. Down deep, I reckon mebbe I kinder lean towards the Baptists—but I'll tell ye, stranger, it ain't a turrible slant in any di-rection!"

Many a time since then, amid most opposite scenes and circumstances, that quaint roadside meal has suddenly risen in memory as I have been talking with some man or woman of whose religious (or irreligious) attitude the only accurate definition has been that for which I mentally thanked the old Missourian, with his homely acknowledgement that spiritually his soul might "kinder lean," but that such inclination was in truth no "turrible slant in any di-rection!"

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Another and a happier manifestation of spiritual insight came to my notice in a still more rural portion of the same state only recently. The fall meeting of Presbytery occurring in a town in one of the backwoods counties, I found myself there with a whole afternoon to spare before the first evening's session. So I unpacked from my grip a most companionable little rifle, and set out for the heavily-timbered hills for an afternoon of exploration and reflection. A wooded glade far from any highway afforded seclusion; and, ah! the rare fortune of that single chance for a shot that I had—and did not miss. That, however, must remain, to quote Mr. Kipling's immortal phrase, "another story."

Late in the afternoon I discovered that all my wood-store would not tell me where I was. But I spied a man plowing in a distant valley and sought his guidance. He pointed the way "to town," congratulated me on my game, and I was starting on when he spoke again.

"Wait a minute, stranger," he said. "Where might your home be, and what's your business when you're there?"

I told him. "A preacher from the city, eh?" he said. "Let's shake hands on that—I'm a Christian myself. I'm a Baptist—that's our little white church on the hill yonder. But I reckon we all look alike to 'em up in heaven—hope so, anyhow. I never heard but one preacher in your city, but he was an awful smart feller, an', stranger, he hed the grace o' God in his heart, too, ef he didn't hev no gray hairs. It's an awful fine thing to hev the grace o' God in your heart before you git old-like."

"How'd I know he hed it? Well, preacher, it's like this. How'd you know I growed corn in this here field this year—you c'n see it, can't you? Now it's just like that; when a man's got the grace o' God in his heart, there ain't no doubt about it bein' there. You c'n just see it, an' God he can too, an' that's all there is to it. Good-bye, preacher—if we don't ever run 'erost each other again down here, I reckon we will up yonder, one o' these days."

God grant that prayer—for all of us who "look alike" to him!—The Interior.

OLD LITERATURE.

The Disciples' Divinity House is greatly in need of complete files of all the journals published by the Disciples. Several of these files are already in the library, but it is not infrequently the case that the work of instruction in the Divinity House requires several students to consult the same volumes, so that it is found to be advisable to have if possible more than one complete file of each publication. Many Disciples have formed the habit of preserving the files of their church papers. Such files are perhaps never utilized by the owner, but would be of very great value to the Disciples' Divinity House. Any persons who have copies, bound or unbound, of the Christian Baptist, the Millennial Harbinger, the Disciple, the Christian Standard, Evangelist, Oracle, or other journals published prior to 1906, are asked to correspond with either H. L. Willett or Errett Gates at the University of Chicago. There is no doubt that every year there are thrown away as useless files of such papers which would be of inestimable value if sent to the Divinity House.

All charges of packing and transportation will be paid by the Divinity House if such papers are sent. Of course the earlier the date of the paper the more value it is likely to have. It is possible that odd numbers of any of these journals may help to complete files which are only partially full at present. Correspondence is earnestly solicited.

The psalmist, in the grand psalm which begins, "It is a good thing to give thanks unto the Lord," specifies the reasons for thanksgiving in what God is, and in what he does for us, but adds, "A brutish man knoweth not; neither doth a fool understand this."

The meditation printed upon the cover of the Christian Century this week has been printed with a pretty border in sepia color upon wall cards, 10x12 inches in size. These are suitable for framing and may be secured for 15 cents from the Christian Century Co., 358 Dearborn St., Chicago.

The Last Illness of One Called Home

Morton D. Adams

This will give you some correct idea of my condition. I have written the above to Mrs. Wharton, but to no one else. I believe I will, by God's help, overcome the whole trouble, without either the knife or going home. At any rate, I believe that I am doing right to make a fair effort to get well here, before going home to the surgeon. I will keep you posted. If I do not get better here in three weeks I will go to Jubbulpore and see what the cool, dry climate and dieting will do for me there. I am cheerful and mean to make the most of my disappointments. God knows all.

Lovingly,

G. L. Wharton.

At noon, Lord's day, November 4th, in Calcutta, Brother G. L. Wharton died from cancer of the duodenum, or lower stomach. His life needs no praise from me; but I can not refrain from saying that when we, as a people, cease to cherish his memory as the hero of our Foreign Missions, and especially of our India Mission, it will be a day which the Master will regard as a day of retrogression. He was our first missionary to the heathen. He was our prince of pleaders for the cause of missions among the heathen. He emphasized his plea by being a missionary. He knew the meaning of being a missionary. For over two years he had been separated from his family that he might do the work of a missionary. He remained at his post until his strength failed him. In order to go to his work he had to rest twice on the road side, so weak in body had he become. At the time of his death he was a teacher in the Bible College at Jubbulpore. He was the first to start this school when he lived and worked at Harda. He promoted its interests by raising \$25,000 for its buildings and equipment. While on the threshold of realizing his fond wish for this school he was taken away from earth and its work. The building is now in process of erection, but before it is completed he has entered into a house not made with hands.

But my purpose now is to tell of his last illness. Many hearts will ache when they know the peculiarly sad circumstances under which his life ended. He was away from home and friends. Among those who ministered to him at the time of his death, I was the only one not a stranger to him. Mrs. Wharton and his children are in Hiram, Ohio. For four months without understanding fully the nature of his disease, he had been trying to recover his health. To this end he had gone from Jubbulpore to the mountains, and to a sanitarium in Calcutta. Until within a few weeks of his death he did not think that he had any serious ailment. October 12th I received from him the following letter.

"The Sanitarium," 50 Park Street, Calcutta, Oct. 11, 1906.

Dear Brother Adams:—I feel that I should tell you, as secretary of the mission, more particularly of my condition and movements. I have been doing my best since July 9th, when I went to Simla, to regain the strength lost during May and June on the plains. After being in Simla nearly a month, as I was not gaining satisfactorily, I called on a physician for advice and treatment. He examined me rather carefully and said there was nothing much the matter with me, and that all I needed was a little tonic and good weather. I got dyspepsia from the commencement of the medicine. Not being satisfied, I called on the best physician in Simla. He asked me carefully of my symptoms and pronounced it nothing but atonic dyspepsia, which would soon pass away. He gave me some medicine, but I got no better, and suffered intensely with indigestion, notwithstanding all my careful dieting at his order. I finally went to him, Sept. 25th, and told him that his medicine was worse than a failure. He then examined me carefully and to his surprise found what he called a growth in the stomach. He called another doctor to consult. They agreed in their diagnosis and had but one suggestion, "exploratory operation." Dr. McNab is a perfect gentleman and admitted that, if it were himself, he would not allow any one in India to operate upon him. I remained in Simla until October 5th, and then went to Ludana and consulted two doctors there, and was advised to come here.

This is, as you know, a kind of "Battle Creek Sanitarium." Dr. Ingersoll and his wife, who are in charge, are graduates of Ann Arbor School of Medicine. They have been examining me to-day. The substance of the matter is that all agree to the presence of a tumor in the stomach as the cause of my trouble.

In a few days after this letter was written, he sent for me and J. G. McGavran, and came to the decision to submit to an operation, with the hope that the trouble was being caused by something which the surgeons could remove. The day for the operation was fixed; but when it came his fever was so high and his condition was so bad that they decided to wait until he should be better prepared for the ordeal. But it never came. He rapidly grew worse and with the light of the morning of November 4th, I saw that death was at work. The end came about noon. I had a post mortem examination and the growth which was so evident to the touch, proved to be cancer of the lower stomach. In his brave effort to recover, he had not the shadow of a chance. No surgeon's knife could have brought him any relief. It now looks as if we were providentially kept from having the operation. On the morning of November 5th, I buried him in Lower Circular Road Cemetery, Calcutta. I feared I should have to do this task alone, as none of our missionaries were within reach; but just as we entered the cemetery gate, Brother and Sister Monroe arrived from Deoghar. The new friends of the Sanitarium were also with us, and thus for the most part, strange hands committed his body to the earth. Our hearts are broken over the loss of our comrade and for the sorrowing wife and children who are just now receiving the sad message which I cabled to Cincinnati. It was a hard duty to say, "Brother Wharton is dead," but we are consoled with the fact that in life he lived in fellowship with God, and that in death, God the Father was his comfort. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

A TRIBUTE.

The first state convention it was my privilege to attend was held in Ottawa, Kans., October, 1899.

As a representative of a feeble auxiliary, albeit its members belonged to one of the oldest and best known churches in the state, I felt impelled to absorb all the missionary ardor, zeal and information possible, if perchance I might carry home an over-brimming cup to those who had tarried by the staff.

The rich aftermath of the feast in store could not then be anticipated.

That year brought rich gifts to Kansas, for it gave to us in the capacity of state secretary, our peerless Helen E. Moses, who for over seven years served the cause of Christ with a rare devotion and self-sacrifice seldom equalled, never excelled. To some who were present on that occasion that convention stands as the birth-hour of a new day of progress in their spiritual development.

There was a man sent from God

whose name was G. L. Wharton. The same came to Ottawa that year of grace to bear witness to the Light kindled in sad, sobbing India through the ministry of God's servants. His stirring appeal for that people will never be forgotten. Out of the narrow restrictions of our poor little self-lives he led us by graphic word-pictures and the splendid magnetism of a soul fired with the passion of Christ, till we stood beside him on the mount of vision. A large map of India, itself a work of art and beauty, helped to make real and tangible that which had been vague and meaningless before. How our hearts burned within us as he told us of the trials and triumphs of the gospel in that far-away land; and how we longed that others, ignorant and indifferent as we had been, might be stirred to larger living by the recital of this marvelous story so simply, yet thrillingly told. Learning that Bro. Wharton's time was not fully taken, arrangements were made for him to visit the home church. A large, interested audience greeted that Tuesday night, many lingering at the close of the lecture to ask further information. The effect of his visit was apparent at the meeting of the auxiliary held the next day when the membership was doubled and the interest thus awakened developed into a strong, intelligent body of women increasing in usefulness as the years went over. It was our happy privilege to entertain Bro. Wharton at this time, and never were the visits of the Prophet of Israel more cherished by that favored family in Shunem than was his presence in our home. His rare conversational powers united with his strong, radiant spirit, revealed the noble, in-Christed soul within, and carried his listeners as in a golden chariot toward the life-ideal of his hopes and endeavors—a reigning Christ among a redeemed people.

His deep desire to labor in his beloved India to the end has been granted, and a host of redeemed ones in India with the quickened church at home rise up to accord him the honor a noble life of unselfish service to his Lord has won. May a double portion of his spirit fall upon some eager, gifted soul who is willing to be buried in India that Christ may come to His own.

Louise Kelly.

Emporia, Kans.

At last week's meeting of the Ministerial Association of Warren, O., J. E. Lynn led a conference on "Plans for Co-operative Effort Among the Churches of Warren." A number of plans were proposed which were earnestly discussed. A committee was appointed to see if some of them could be carried into operation.

The church at Warren, O., observed Sunday, Dec. 9, as Church Treasury Day with the following threefold purpose, that the year may be closed in a business-like way with bills paid: 1. Every subscriber to the church to pay, on or before that day, the balance due on his subscription to the end of the year. 2. Every member who has not done for the church what he desires to do for the year, bring in his gifts on that day. 3. Paid-up subscribers bring in a self-denial offering on that day.

Giving Him Another Chance

William E. Barton, D. D.

The superintendent of a large municipal corporation sat at his overloaded desk one morning when his secretary brought in a card bearing the name of Rev. Arthur J. Pennell.

"Ask him his business," said the superintendent, "and hand me the list of recent discharges."

"He says he comes on behalf of Jake Mather," said the secretary, returning.

"Show him in," said the superintendent, and, turning to "M" in his file, took out and hastily ran over a bunch of papers.

"Now, Mr. Pennell," said he, as the clergyman entered, "before you state your case, I want to say a word. If you have come to tell me that you know this man Mather, that he is a member of your church, that his religious life gives you reason to think him honest, that his home life gives you knowledge of his sobriety and fidelity, I will promise you in advance that I will take him back. But, if you have come to say that you never saw the man till he was discharged, that you know nothing about him, that he never entered your church till he got into trouble, and that all you know about it now is his pathetic story of injustice and loss of a job, then I must inform you that we have more knowledge of this case than you possess."

"You have stated the case correctly," said the minister. "I know only what the man has told me."

"I thought so," said the superintendent. "I am favored with visits from a good many ministers, and I know their story in advance. They never come to me on behalf of cases of which they have knowledge. These men think you gullible, and they go to you with their pathetic stories when in trouble, but never go near you when they are getting on all right."

"But I have some of your employees in my church," said the minister.

"Yes, and the chances are more than a hundred to one that you will never have to come to see me on behalf of one of them."

"I am not sure of that," said the minister. "Church-attendance does not always ensure good conduct or keep men out of trouble."

"No, and yet I cannot recall a charge of drunkenness or dishonesty that has ever been made against one of our employees, who could bring here a man to say, 'I know this man to be a good, sober, religious man.' I have only a business man's estimate of the value of religion, but I am frank to say to you that I would give such a man the benefit of the doubt every time against anything but certain evidence; and, if the evidence were certain, I would, if possible, give him another chance."

"But this man's family——" interposed the minister.

"I may as well tell you," said the superintendent, "that we never discharge a man who has not a sick wife and nine small children. There's no rule of the company on the subject, but the fact always appears in the protest. No, he should have thought of his wife and children before he got drunk. Now let me tell you, Mr. Pennell. We have six thousand employees, scattered all over this city. We know that most of them are as reliable as we can expect men to be who

are available for our kind of work; we can't expect college graduates, you know, and we get, on an average, as good men as we have a right to expect. But we also know that some are shirks, some drunkards, some dishonest, and that both we and the public suffer in consequence. We don't always know which man of the six thousand is robbing us, but we generally find out in time. It costs us a great deal of money. This man has been under suspicion, as I find, for four months. All these reports cover his case. We don't like to use 'spotters,' but we have to, and we have confidence in them. It has cost us probably a hundred dollars to make certain that this man is intemperate, dishonest, and unreliable. We have found no evidence of his piety in the four months of this investigation. It's a case of the devil desiring to be a monk when he is sick. On the other hand, while we have been sure for this length of time that the man was unworthy, we have not until now been able to make the proof certain. Shall we set aside our knowledge of the man for the pathetic story he has told you?"

The minister thought for a little.

"You place us in an unhappy light," he said. "You think us easily imposed upon. And yet I would rather be imposed upon sometimes than to become hardened and suspicious. You ask me what I would have you do. Let me ask you what you would do in my place. Grant that he has never done the church any good; shall the church fail at least to show him pity when he is in need? No; I am still glad I came to you to ask whether there is any possibility that you have misjudged him, and whether it is not possible to give him another chance. I cannot undertake to say what you ought to answer; but I cannot do less than ask."

"No, I don't know that you can," said the superintendent. "And I don't know but you ought to be as sympathetic as you are. If these men who talk about the church's neglecting the laboring men had my chair for a month, they would learn a thing or two. It's a good thing to have at least one class of men in the community with more sympathy than—well, I was about to say hard business sense, but I won't. A little more good business sense along with your sympathy wouldn't hurt you ministers, though."

"No, and a little more sympathy along with your business sense might not hurt the corporations," said the minister, laughing.

"Maybe you're right," said the superintendent. "Say, if I will take that man back, will you guarantee to keep him sober? Will you get him to clean up on Sunday and come to church?"

"I'll try," said the minister, "but——"

"You'd have a hard contract. No, I won't exact any promise. If you can help him any, do it. I'm going to try him again, anyway. I can't afford to give the preachers a monopoly of the sympathy. How many children did you say he has? Five, and the baby sick? Well, it is hard, that's a fact. We'll try him again. But mind, I haven't a bit of confidence in him. A man that shuns the church when he's all right, and then sneaks around when he gets into trouble for some parson to come and plead for

him—it's the old story. 'The devil was sick.' Good day, sir. Glad you came. Who is it, John? Another minister? Well, ask him whom he has come to plead for."—The Christian Endeavor World.

A HYMN DRAWN FROM LIFE.

Many people have found great spiritual comfort in the hymn of Phoebe Hinsdale Brown, "I love to steal awhile away." The author was a very interesting character and wrote her hymn out of her heart.

She was the youngest of seven children. Her father died when she was about ten months old. Her mother died when she was about eight years of age. Her parents were very poor and left nothing to their orphan children. Phoebe was committed to the care of her maternal grandparents—the Allens. Here she remained until she was nine years of age, and received kind treatment and religious instruction from her pious grandmother. This teaching, mainly from the Bible, fell on good ground. Phoebe was of a reserved, quiet, sensitive nature, inclined to deep meditation from her earliest youth—always thoughtful, kind, deeply religious, interested in the welfare of others, most zealous to acquire knowledge. When nine years old she had carefully read the entire Bible through, three times, with her grandmother always at hand to explain obscure passages.

From the age of nine years until she reached the age of eighteen years, she was deprived of all teaching or instruction, and was not allowed to read a book of any kind, except when she could do so by stealth. She had been taken in charge by her oldest sister, Chloe, who was married to William Noyes, who proved to be a dastardly tyrant of the meanest type, and who treated Phoebe as if she was a negro slave.

These sad years ended June 1, 1805, when she married Mr. Timothy Brown, a carpenter and painter, a poor man, but a kind and devoted husband. November following, they took up their residence at East Windsor, Connecticut. Here two children were born to them—Julia M. and Samuel Robbins. After nine years they removed to Ellington, six miles distant, where they lived five years. Here two children, Mary and Hannah, were born. Here also the Twilight Hymn was written.

"I love to steal awhile away

From every cumbering care," etc.

The second line as written by Mrs. Brown, ran:

"From little ones and care."

The poor mother, worn out with the household duties of the day, sought relief at evening in meditation and silent prayer in a grove hard by her humble dwelling. She herself entitled the nine stanzas, "An apology for my twilight rambles, addressed to a lady." She died at the home of a daughter at Henry, Ill., in 1861.—Mary Truax, in The Interior.

It's better to have your feet on the rocks than your head in the clouds.

Jesus Christ can transform the life and kiss it into a thing of beauty and strength.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The church at Chagrin Falls, O., is in a series of revival meetings with James Vernon as the evangelist.

M. B. Madden, Sendai, Japan, reports six baptisms at that place. The work is in a most prosperous condition.

W. M. Stuckey has moved from Lebo, Kans., to Galesburg, Kans., where there is excellent prospect of his carrying on a very vigorous and successful work.

Last Sunday was observed as Christian Woman's Board of Missions Day in the First Church, Cedar Rapids, Iowa. Geo. B. Van Arsdall, the minister, preached the sermon.

J. B. Briney, senior editor of the Christian Weekly, has the sympathy of a host of friends in the loss of his wife, the companion through very many years of most effective Christian service.

Evangelists Beard and Clark of Marion, Ohio, have an open date for a meeting in January and will be glad to hear from any church desiring their services. They may be addressed at 216 E. Mark street.

A very successful financial rally was held on Monday evening, December 3d, in the Lenox Avenue Church of New York City. Special music and some entertainment features were part of the program for the evening.

The church in Dixon, Ill., is making a vigorous effort to enlarge the Sunday school. H. H. Peters is co-operating with his Sunday school force in an effort to reach every member of that church for the work of the school.

A novel feature of the church life of the Portland Avenue Church, Minneapolis, Minn., of which Perry J. Rice is pastor, is the informal gathering of the men who have down-town offices for a Monday noon lunch each week.

S. P. Spiegel has accepted the work of State Evangelist of Alabama for the coming year. He will continue preaching at West Point, where a new church house is under construction until a successor can be secured for that congregation.

W. N. Baker is the minister of the church in Meridian, Miss., where R. H. Crossfield recently held a meeting. Bro. Baker rejoices in the increased activities manifest in every department of his church as a result of the splendid labors of the evangelist.

Christian Woman's Board of Mission Day was appropriately observed in the church at Missoula, Mont. The pastor, E. B. Bagby, delivered a special sermon, taking as his subject, "It is not good for man to be alone." A special offering amounted to about \$20.

Prof. T. C. Howe of Butler College has been relieved of his work in the class room for the present year in order that he may give all his time to the promotion of the enterprise of a \$250,000 endowment fund for the college. The results of his work have been most encouraging and it is confidently expected that the full amount of the endowment will be reached.

R. R. Eldred will return to Bolengi, Africa, this month. Miss Alice Ferrin and Miss Ella Ewing of Illinois will go out to the field with him. Glorious news comes from the Bolengi Missions. Twenty-two baptisms recently reported.

A. L. Orcutt has tendered his resignation as pastor of the Sixth Church of Indianapolis in order that he may give greater attention to the interests of Ministerial Relief. His successor at the Sixth Church, where the work has had a remarkable growth under his ministry, has not been chosen.

Edward Clutter is president of the Ministerial Association of Cotner University, Bethany, Nebr. He will be glad to hear from churches within a radius of one hundred miles of Lincoln, Nebr., which are in need of preachers. Men of much ability and experience are numbered among the Cotner students.

W. T. Hilton, the minister of the church in Atchison, Kans., and his people are planning large for the future in the matter of a new building. A building fund has already been started for which the church is receiving contributions from all its membership in a systematic plan of giving for this purpose.

J. V. Coombs and J. Walter Wilson are assisting D. N. Wetzel, the minister of the church in Mattoon, Ill., in a meeting which began November 29th. Audiences are crowding the church and a great meeting is expected. On Thursday night, December 6th, the evangelist delivered a lecture to men on "Hunting for a Man."

Last Friday, December 7th, the Ladies' Aid Society of the Central Church in Peoria, Ill., held its annual bazaar. The Men's Association of the church attended in a body and after taking dinner at the church, crowded the auditorium to hear an address by L. E. Sellers, pastor of the First Church at Terre Haute, Ind.

These are stirring days for the Central Church in Jacksonville, Ill. There were 976 in attendance at the Bible school December 2d and the collection was \$151. The average attendance for the present year is 600. C. L. DePew is the superintendent of this remarkable school. Russell F. Thrapp is the pastor of the church.

A Post-Convention Union Rally of all our congregations in Buffalo, N. Y., was held at the Jefferson Street Church Thanksgiving night. R. H. Miller, A. B. Kellogg, W. C. Bower, J. A. Wharton, Anson G. Chester and M. B. Hayden had part in the program for the evening. The meeting proved to be a very pleasant and profitable rally.

The auditorium and lecture room of the church in Mansfield, O., is overflowing at the Sunday school hour. December 2d there were 840 in attendance. Great audiences are present at the preaching services, also to hear the stirring sermons of Bruce Brown, the minister. The pastor and his people are vigorously carrying forward their preparations for a revival campaign in February under the direction of the Brooks brothers.

Herbert M. Garn, a student of the University of Chicago, recently assumed the pastorate of the church in Aurora, Ill. This is one of our new congregations whose work has been carried forward in face of great difficulty and with many discouragements. Under the ministry of Bro. Garn the work is prospering and the outlook is very hopeful.

Ivan Agee, the minister of the church in Atlanta, Ill., had the assistance of Geo. L. Snively of St. Louis in special services on December 2d when pledges were taken to cover an old debt of the congregation amounting to \$800. In every organization the church is taking on new life and there is every promise of a continued prosperity in the work.

L. L. Carpenter of Wabash, Ind., will have the interesting experience on December 16th of rededicating the church house in Newville, Ind., where he preached very early in his ministry, nearly fifty years ago. The Newville congregation sends a most cordial invitation to all churches of DeKalb county to be represented in this reopening service.

The month of November was devoted by the church in Atlanta, Ind., to an effort to revive and enlarge the Bible school. The result was most encouraging. From an average number present of 80 the school was increased to an attendance of 200 on December 2d. The Sunday school workers have had the continued hearty co-operation of E. D. Long, the minister.

The calendar of the Christian Woman's Board of Missions for 1907 has come to our desk. This is a very beautiful book prepared by Mrs. Persis L. Christian. It is well illustrated with pictures of missionaries and missionary buildings. Its pages contain mottoes, subjects for prayer for each day, topics for study

A FRIEND'S ADVICE. Something Worth Listening To.

A young Nebr. man was advised by a friend to eat Grape-Nuts because he was all run down from a spell of fever. He tells the story:

"Last spring I had an attack of fever that left me in a very weak condition. I had to quit work; had no appetite, was nervous and discouraged.

"A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food, and several very large boils broke out on my neck. I was so weak I could hardly walk.

"One day mother ordered some Grape-Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily and now have regained my former good health. I would not be without Grape-Nuts as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

and suggestive quotations of scripture and other literature. The book is beautifully bound in a handsome cover. It may be secured by addressing the headquarters of the Christian Woman's Board of Missions, 152 E. Market street, Indianapolis, Ind.

The Sunday schools of the Central Church in Wichita, Kans., and the First Church in Atchinson, Kans., are in a friendly contest lasting through several months. Wichita is leading in the matter of offerings and Atchison has the victory in attendance. The ladies of the Atchison church will hold their annual bazaar December 20th to 22d, opening with a concert on the evening of the 20th.

J. L. Thompson, who was pastor of the Temple congregation in Decatur, Ill., has accepted a call to the Forest Avenue Church of Kansas City, Mo. This church is in the midst of a fine meeting with Evangelist H. E. Wilhite, in which there have been over 100 additions, and the new pastor begins his work with a most encouraging outlook for a vigorous and successful campaign throughout the winter.

J. W. Reynolds, the minister of the First Church in Clinton, Ill., delivered the sermon at the Union Thanksgiving sermon and preached December 2d the Christian Woman's Board of Missions sermon. At the evening service members of the auxiliary had charge of the service and received a good offering for their work. In less than a year this auxiliary has gone from a membership of five to one of thirty.

J. Randall Farris began his ministry with the Indiana Avenue Church of South Bend, Ind. The first Sunday of his pastorate was observed as Christian Woman's Board of Missions Day. A special address on the woman's missionary work was given by Mr. Farris at the morning service. In the evening members of the auxiliary and the Junior Endeavor Society had part in the services, which were very successful.

The new church recently organized in Gas City, Kans., has secured as its pastor J. W. Ball, formerly of Elk City, who has taken up his work in a vigorous manner, which promises much for the future of the new congregation. A very thriving organization is that of the Ladies' Aid Society, whose officers are planning in a very enterprising way the enlargement of the work of the church and the promotion of its interests in raising a good fund for current expenses.

W. T. Groom, the pastor in Butte, Mont., has found an able helper in the person of Prof. Guy E. Killie, an instructor in the high school of that city. On November 25th Prof. Killie occupied the pulpit of the church, from which the minister was absent on account of illness. Again on December 2d Mr. Groom was away delivering the Christian Woman's Board of Missions address for the congregation in Anaconda, Mont., and once more his place was most acceptably taken by Prof. Killie.

Orlando E. Tones has resigned as pastor of the Hillside Avenue Church, Indianapolis, Ind., to accept a call to the Englewood Church of the same city. He will take up the labors of his new pastorate next Sunday. He will be succeeded in the Hillside Avenue pulpit by

Raymond Smith, a former pastor, whose business interests have caused his return to Indianapolis. Miss Cunningham has been secured as pastoral helper for the Hillside avenue congregation. Under the ministry of Bro. Tones this congregation had a most remarkable growth and enjoyed a period of prosperity in the work of all its organizations. There is a splendid outlook for the future of this work in the northeastern part of the city.

The Foreign Christian Missionary Society has issued a thirty-two page pamphlet under the title of "A Great Plea for Living Link Churches." This contains stirring messages from those who have had actual experience in the operation of this method of foreign missionary work and giving for churches and individuals. The booklet contains the pictures of a number of pastors of living link churches and also the names of churches and individuals and colleges which have adopted this new method of carrying forward their work in behalf of people of heathen countries.

The church at East Liverpool, O., for which E. P. Wise is minister, has adopted the living link method of missionary work and is now trying to select some one as their living link missionary. Bro. Wise is delivering a series of Sunday evening sermons on the general subject of "Jesus Dealing with Individuals." The sermon subjects are: (1) "Jesus and Nicodemus, the Man of Religion and Culture"; (2) "Jesus and the Sinful Woman at the Well"; (3) "Jesus and Zaccheus, a Social Outcast"; (4) "Jesus and the Rich Young Ruler"; (5) "Jesus and the Inquiring Lawyer." These studies are drawing excellent audiences and are enlisting the interest of the whole church.

The Central Church at Warren, O., where J. E. Lynn, minister, is engaged in a ten-weeks' campaign of preparation for Decision meetings to be held in January. A. W. Taylor of Eureka, Ill., to do the preaching. Miss Ida Mae Hanna of Cincinnati to sing. Eight were added last Sunday. Mr. Lynn is delivering a series of Sunday evening sermons on "Great Facts of Faith in the Light of Modern Thought," which are being listened to by large audiences. The subjects treated are as follows: "The New View of the World," "New Views of the Bible," "Is Christ Divine," "Is There a Hell," "Is Man Immortal," "How Explain the Miraculous." In the morning he is giving a series of expository sermons entitled "On the Way to Pentecost," dealing with the events preparatory to that event.

Last week the Foreign Society received a pledge for \$5,000 from a generous friend in California with which to erect a hospital in Tung Chow, China. This is the kind of Centennial preparation that is needed. Tung Chow is a city just recently entered by our missionaries. We have no land or buildings there. The three families stationed in that important point need homes; suitable homes will conserve their health and their very lives.

Mr. Naotaro Otsuka who has recently completed his studies for the ministry at the University of Chicago, after graduating at Bethany College, is expecting to return to Japan early next year to take up the work of an independent missionary, co-operating, however, as far as possible with the work of the Foreign

Christian Missionary Society. He is now engaged in lecture work among the churches of Illinois, securing funds to pay his way home and to establish himself in his mission work there. Those who have heard him lecture express themselves as pleased and instructed by his address.

THE WEEK OF PRAYER.

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, Jan. 6, 1907—Sermons, The Call of God to His People.

Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isa. 48:18. Return unto me, and I will return unto you, saith Jehovah of hosts.—Mal. 3:7.

Monday, Jan. 7—The Church of the Living God.

Tuesday, Jan. 8—The Gospel of God's Son.

Wednesday, Jan. 9—The Christian Ministry.

Thursday, Jan. 20—Missions, Home and Foreign.

Friday, Jan. 11—Christian Institutions.

Saturday, Jan. 12—The Coming of the Kingdom.

Sunday, Jan. 13—Sermons, The Attracting Power of Christ Crucified.

And I, if I be lifted up, will draw all men unto me. This he said, signifying by what death he should die.—John 12:32, 33. Leander T. Chamberlain, President.

"PROUD AND GLAD."

Because Mother Looked So Well After Quitting Coffee.

An Ohio woman was almost distracted with coffee dyspepsia and heart trouble.

Like thousands of others, the drug in coffee—caffeine—was slowly but steadily undermining her nervous system and interfering with natural digestion of food.

"For 30 years," she writes, "I have used coffee. Have always been sickly—had heart trouble and dyspepsia with ulcers in stomach and mouth so bad sometimes I was almost distracted and could hardly eat a thing for a week.

"I could not sleep for nervousness, and when I would lie down at night I'd belch up coffee and my heart would trouble me. At last, when I would want to drink coffee, it would gag me. It was like poison to me. I was thin—only weighed 125 lbs., when I quit coffee and began to use Postum.

"From the first day that belching and burning in my stomach stopped. The Postum went down so easy and pleasant. I could sleep as soundly as anyone and, after the first month, whenever I met any friends they would ask me what was making me so fleshy and look so well.

"Sometimes, before I could answer quick enough, one of the children or my husband would say, 'Why, that is what Postum is doing for her'—they were all so proud and glad.

"When I recommend it to anyone I always tell them to follow directions in making Postum, as it is not good to taste if weak, but fine when it is boiled long enough to get the flavor and rich brown color." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."



AT THE CHURCH.



The PRAYER MEETING

By SILAS JONES

Topic, Dec. 26: Luke 2:1-20.

A decree of the Roman emperor brought Jesus and Mary to Bethlehem. This leads us to take account of the empire in considering the Christmas group. Rome had prepared the way for the coming of the Savior by breaking down the walls of national exclusiveness and by making impossible the survival of tribal religions. The time had come for the universal religion. That appeared in the person of Jesus of Nazareth. In him was the meaning of history. From him the kings of the earth were to receive the word that not for their own glory were they placed in authority but for the glory of God and the salvation of men. Kings knew something of this obligation before the coming of Christ, but since he gave the example of consecration to human welfare there has been no need to mistake the purpose of government.

Joseph the carpenter is worthy of careful attention. Matthew, who uses words with precision, says he was a righteous man. His tender solicitude for the honor of his betrothed wins our favor. His faith is shown by prompt obedience to the directions of the Lord for the protection of the child Jesus. His presence in Bethlehem bears testimony to his loyalty to national and family ideals. After the infancy of Jesus we see him but once and then at Jerusalem where he joins with his countrymen in the worship of the God of his fathers. He was a humble workingman, this husband of Mary. The high honor he received from the Lord witnesses that God is no respecter of persons, but chooses for his service those who are worthy.

To Mary the angel of the annunciation said, "Hail, thou that art highly favored, the Lord is with thee," and Elizabeth called her "the mother of my Lord." She responded to the mysterious announcement concerning the birth of her Son. "Behold, the handmaid of the Lord; be it unto me according to thy word." In her motherhood is exalted. Her conduct is in keeping with the dignity of her position. Though we do not ask her intercession with God in our behalf, though we cannot regard her as sinless, we reverence the virgin mother of our Lord.

The central figure in the group is the Child. He receives, like other children, the tender care of his parents. Love welcomes him. We speak of the absence of kingly state in connection with his birth, but what royal infant ever enjoyed purer affection than the Babe of Bethlehem? And the Child himself? In his hands he holds the destinies of the race. He will exalt and he will humble the rulers of the nations. He cannot be ignored. They who despise him invite their own ruin, they who love him enter into life.

Out in the fields where the shepherds keep watch over their flocks celestial music is heard and the glory of the Lord is seen. Heaven is interested in this

birth. The emperor of Rome may not be concerned about what happens in the little Judean town, but the King on the throne of the universe is concerned. His pleasure is declared in the song of the angels. It ought to occasion no surprise that humble shepherds first hear the news of the Savior's birth. In the days when kings alone were considered persons men probably wondered at this. But we ought to know that God respects workers wherever he finds them, whether on the throne or following the flocks.

Let us not idly wish we had the privileges of the shepherds, but let us walk in sweet fellowship with the Christ whom we know.

SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

JESUS ASCENDS INTO HEAVEN.

Lesson for December 23. Luke 24:36-53.

"Early in the morning" they who had so lovingly watched Jesus taken to his burial, made their lonely way to the sepulcher. The thoughts uppermost in their minds were doubtless concerning the results of the early morning visit. Would they find the body as they had left it? Would the predictions of his public teaching and his private conversation, that the "temple would be built in three days," be fulfilled? The seeming contradictions in reference to those who went to the tomb are difficult to harmonize. Could we know all the facts, even as they are known, we would be able to understand the apparent lack of harmony. The difference in the names of the women does not require elaborate discussion, says Edersheim. "It may be that there were two parties starting from different places to meet at the tomb, and this may account for the slight differences in what was seen and heard at the tomb. It was the habit of the people to visit the grave up to the third day, when presumably corruption had set in, to make sure that those laid there were really dead. It may have been that some of the friends of Jesus were anxious to know what would become of his body, whether such an extraordinary man would be subject, in death, to the usual decay and dissolution of ordinary beings. Some thought that the spirits of the dead hovered about the burial places for three days after bodies had been deposited there.

The sepulcher was empty, the stone having been rolled from the door, and immediately there was questioning in the minds of the visitors. One cried out, "They have taken away my Lord and I know not where they have laid him." Clothed in white, a mysterious visitant told the women that Jesus had risen, and bade them to tell the request of Jesus that they should meet him in Galilee.

For forty days Jesus was seen of men, and then, on the brow of a mountain in Galilee, he bade the disciples to "Go into all the world," disappearing immediately thereafter from their sight in the clouds. They stood and "gazed up into heaven."

He promised to come again, and he will keep his promise. "Lo I am with you always," is the parting assurance. He is here, now. He is receiving people unto himself day by day, everywhere. He advocates the cause of repentant sinners at the throne of grace. He guides men and women in this weary pilgrimage. He forsakes us not in fiery trials. He strengthens us in every temptation. He blesses us in every victory over lust and pride. He rejoices in every triumph over error. He is our friend, now and forever the same. The risen and exalted Christ, Savior, benefactor.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

HOW CAN WE CARRY THE CHRISTMAS SPIRIT THROUGH 1907?

Topic Dec. 23. Luke 2: 8-20.

To carry the Christmas spirit with us through the busy, bothered years we must first of all catch the true spirit of the Christmas season. And how shall we know what the Christmas spirit is except as the spirit of the Christ is ours? "If any man have not the spirit of Christ he is none of His." Nor can such know the real Christmas cheer. This then is the chief thing, that we shall come to know the Christ in His mission of love to earth, in His self-giving, in His real renunciation, in His revelation of the heart of the Father. "For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Out of this love the Christ was born. He took not upon himself the nature of angels, but of the seed of Abraham. Wherefore it behooved him to be made in all points like unto his brethren, that he might be a faithful high priest over the house of God to make reconciliation for the sins of the people. For in that he hath been tempted he is able to help them that are tempted.

* * *

If we are really to understand the Christmas season and enter into its spirit and share its joys, we must not forget the cross. "For the joy that was set before him he endured the cross, despising the shame and sat down on the right hand of the throne of God, from henceforth expecting till his enemies be made the footstool of his feet." The true Christmas spirit, and hence the true Christmas spirit, is the very spirit of the cross, which made possible the coming of the Christ to our world. It is the spirit of conquest, of outreaching, of good will to all men, of peace among men of good will. But those who will not have Christ rule over them, who reject his gracious message, who refuse the Holy Spirit, who have not the spirit of Christ—such are not only none of his, but his enemies, and these shall be made the footstool of his feet. Peace on earth and good will among men is the message of the Christmas-tide to such as will hear it. To those who will not hear, Christ says he came to send a sword. We need to understand this double aspect of the

Christ's coming and of his message and mission to our world. Conquest, by peace and good will, or, if men will not have the reign of the Christ as the Prince of Peace, then wrath and indignation and tribulation upon every soul that will not hear and heed his message of salvation, of pardon and of peace, of plenteous grace, of abounding life. It must be so. To deny the Christ is to lose all that is best in the Christmas season.

So then we must catch the cheer of the angel's song if we are to know the Christmas spirit and be able to carry it with us through the coming year, through all the years. We must be able to say and to sing the angels' song and to pray the Saviour's prayer, that all his people may be one, that the world may believe, and that the kingdoms of this world may become the kingdom of our Lord and of his Christ. O this is the real Christmas—to give of ourselves, of our best for the good of others. Christ loved the church and gave himself for it that he might present it unto himself a glorious church without spot or blemish, that we might be holy. A new commandment I give unto you the Master said, that ye love one another even as also I have loved you. Out of this unselfishness of love all best gifts come. That there is very much of the genuine spirit of unselfishness and generous good will, I doubt not. That we are too often calculating, and therefore unchristian in our giving, I fear is a common fault of much of our holiday gift-making. By calculating I do not mean counting pennies or dimes or dollars—most gifts of real love come from overflowing hearts and pitifully empty purses—empty because such as these are always finding opportunities of giving. Not what we give but the way we give is the gracious thing.

CHEER UP.

FUNNY BY ACCIDENT.

The puzzle department of Truth recently had a competition on examples of unintentionally funny paragraphs. Here are a few of the specimens sent in: "We regret to announce the death at Cairo of Sir A. B. Smith, his London physician having recommended a warmer climate." In a discussion on the dress of the clergy a Nonconformist minister declared: "As for me, I will wear no clothes to distinguish me from my fellow men." This came under the "In Memoriam" column: "In loving memory of —, beloved wife of —, who died —. This is inserted by her sorrowed daughters. 'What is home without a mother?' 'Peace, perfect peace.'" "For sale, a handsome St. Bernard puppy, six months old, clean and healthy; will eat anything; very fond of children.—Apply 'X,' office of this paper," seen in a newspaper cutting some years ago. The following advertisement appeared in a morning newspaper: "Wanted, a gentleman to undertake the sale of a patent medicine. The advertiser guarantees that it will be profitable to the undertaker."

WITHOUT PREJUDICE.

In a northern California town a supposed murder had been committed.

The half-breed wife of an Indian had died, as the husband said, from natural causes, and was buried without the usual formalities being first complied with.

After a lapse of two weeks the body was disinterred by the authorities, at the instance of a particular enemy of the accused, and marks of violence, as the informer stated, were found upon the deceased.

The prosecuting attorney was examining the talesmen to ascertain if any of them were prejudiced against Indians.

Talesman Taylor was upon the stand undergoing a rather stiff cross-examination.

"Did an Indian do you or your family any harm at any time?" asked the prosecutor.

"No," replied Taylor.

"Did you or any of your family ever have dealings or trouble with an Indian?"

"No," replied Taylor, "except that my wife's mother was killed by an Indian."—Lippincott's.

FAIR PLAY.

A group of drummers were trading yarns on the subject of hospitality, when one, a little Virginian with a humorous eye and a delightful drawl, took up his parable thus:

"I was down in Louisiana last month travelin' 'cross country with S. J. Carey (the same being Stonewall Jackson C. at your service) when we kinder got lost in a mighty lonesome sort of road just about dark. We rode along a right good piece after sundown, and when we saw a light ahead, I tell you it looked first-rate. We drove up to the light, findin' 'twas a house, and when I hollered like a lost calf the man came out and we asked him to take us in for the night. He looked at us mighty hard, then said, 'Waal, I reckon I kin stand it if you kin.' So we unhitched, went in, and found 'twas only a two-room shanty and just swarmin' with children. He had six, from four to eleven years old, and as there didn't seem to be but one bed, me an' Stony was wonderin' what in thunder would become of us.

"They gave us supper, good hog and hominy, the best they had, and then the old woman put the two youngest kids to bed. They went straight to sleep. Then she took those out, laid them over in the corner, put the next two to bed, and so on. After all the children were asleep on the floor, the old folks went in the other room and told us we could go to bed if we wanted to, and, bein' powerful tired out, we did.

"Well, sir, the next morning when we woke up we were lying over in the corner with the kids, and the old man and the old woman had the bed!"

FAMOUS "DOG SPEECH."

(By Senator Vest.)

Some years ago, the late Senator Vest was attending court in a country town, and while waiting for the trial of a case which he was interested he was urged by the attorneys in a dog case to help them. He was paid a fee of \$250 by the plaintiff. Voluminous evidence was introduced to show that the defendant had shot the dog in malice, while other evidence went to show that the dog had attacked defendant. Vest took no part in the trial and was not disposed to speak. The attorneys, however, urged him to make a speech, else their client would not think he had earned his fee. Being thus urged he arose, scanned the face of each jurymen for a moment, and said:

"Gentlemen, of the Jury: The best friend a man has in the world may turn

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against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog.

"A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer; he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert he remains. When riches take wings and reputation falls to pieces he is as constant in his love as the sun in its journeys through the heavens.

"If fortune drives the master forth an outcast in the world friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard against danger, to fight his enemies. And when the last scene of all comes, and death takes the master in its embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by the graveside will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true even in death."

Then Vest sat down. He had spoken in a low voice, without a gesture. He made no reference to the evidence or the merits of the case. When he finished judge and jury were wiping their eyes. The jury filed out, but soon entered with a verdict in favor of the plaintiff for \$500. He had sued for \$200.



Home and the Children

THE CIRCUS.

Once upon a time, a man—in Calcutta, Hindoostan,

Thought he'd like to own a circus—just for fun—

So he hired from the town a most fascinating Clown

To assist him; and he found him just the one—

For he'd travel west and east to consult with bird and beast,

And persuade them, in his charming way, to meet

Near the city of Khartoom, where they'd have abundant room

For the cages, rings and side-shows on the street.

Now the circus, all confess, was a wonderful success,

And the Ostrich, with her feathers, proved the belle.

The Orang-outang with ease swung upon a high trapeze,

While a kicking Kangaroo performed as well.

Some large Bulls, from far Madrid, made a living pyramid—

How the leaping Leopard cleared it with a bound!

Then an agile Ape, of course, jumped 'through hoops upon a horse

And an Elephant threw daggers at a Hound.

People came from near and far just to see the Jaguar

And a Tapir trip the trolley, with a Seal,

And a Salmon shoot the chute; while a Falcon played a flute

When the Lion looped the loop upon a wheel.

On the whole, they did so well—from the Gnu to the Gazelle,

That it, truly, was a wondrous sight to see!

And they all had been so good that their master said he should

Now release them from their promise; they were free.

Said the Yak, "We're quite content, No we really can't consent

But I'll tell you what the animals will do—

As we much prefer to roam, and we do not sigh for home,

We will travel for, perhaps a year or two."

All rejoined, "It's just the thing; we will meet them every spring.

For we never will be parted from the Clown!"

So it's possible you may see the circus some fine day,

And the long procession going through the town.

—Cornelia Walter McCleary in *St. Nicholas*.

A HAPPY BIRTHDAY.

"Good-by, my little girl. It is a beautiful day, and I am glad you are to have such a pleasant time on your birthday."

Jessie looked very happy as she returned her mother's warm kiss.

"I wish you would have John drive you round by old Mrs. Prout's," continued her mother. "Go in and tell her your father has concluded to try her grandson, Hiram, as an office boy."

"Why, mother, I thought Hiram was a bad boy. I shouldn't think father would want him."

"If he thought only of his own wishes he probably would not take him. But there is more in it than that, you know, dear. We are not placed in the world to do what simply pleases ourselves, or to give help only to those who deserve it. We hope to help Hiram along by giving him another chance. That will make his poor old grandmother happy too. So you have opportunity of making three people happy on your birthday. What a fortunate little girl!"

"Hiram and his grandmother—who is the other?"

"Myself, dear."

"How yourself, mother?"

"In doing for some one else. Don't let us forget that others are happy in the same things that make us happy. They are flesh and blood and spirit like ourselves. They suffer as we do and enjoy as we do."

"Then," Jessie turned away with a thoughtful face, "God wants them to enjoy just as much as we."

"Exactly, dear."

She was quite happy in seeing the joy that spread over the old face as she told Mrs. Prout her news.

"How many times your mother has sent me good things, pleasant things, but never as good as this. And Miss Jessie, as you, just like your mother, are always doing kind things, could you take this basket of flowers over to Miss Allen's? She's sick and I promised 'em to her. I think she'll enjoy 'em."

It would make her a little late at the lawn party to which she was going, but how could she refuse? A quarter of an hour's drive brought her to Miss Allen's house.

"Oh, my dear, my dear!" The face of the gray-haired mother of the sick girl beamed on Jessie with a brightness that was full reward for delay. "I cannot tell you how happy I am to get these. They will cheer her up as nothing else would."

"Miss Jessie—Miss Jessie! will you let us ride with you?" Three children ran out to her as she returned to the buggy.

"Just to the merry-go-round. It's on the way to your house. It's too far for us to walk both ways, but if you'll only—"

"Now, don't bother, Jessie," began their grandmother.

Jessie had caught her breath a little,

but as the clamoring children, quieted by the words, stood gazing at her with wistful eyes, the new thoughts that had taken possession of her mind held their way.

"Jump in, all of you," she said. "I'm not going home, but we will go around that way."

The new thoughts had full sway during the short, quiet ride after depositing the laughing group at the merry-go-round.

"I shall be late—very late. But what of it? Those little things don't often have a ride. They like pleasant things just as much as I do. And—how does mother say it?—the more people you have happy it's just so much more happiness in God's world. And what does it matter if the happiness isn't just for yourself?"

With the loving unselfishness in her heart it was not hard to show its spirit in her dealings with her little friends at the party.

"I have been kind to ten people this afternoon," was her report to her mother.

"One for each year you count to-day, dear. That is a good record for your birthday."—*Morning Star*.

A HERO OF THE FURNACE ROOM

The duty of the boiler-makers on warships is of the most dangerous nature. In action, between actions, and out of action the repairs that they are called upon at a moment's notice to effect are sufficient to send a chill of fear through the hearts of most men.

Most people in the United States will remember that, when the Bancroft went to work to batter the walls of San Juan, for some reason she had to slip out of action and her place was taken by the little gunboat Castine, which without delay opened her batteries upon the fort.

Very few people, even on the vessel herself, knew what a close shave she and her crew had of paying a permanent visit to the dreaded haven of Davy Jones.

The Castine carried on board three of these boiler-makers already referred to. Fish, another, and one Huntley, of Norfolk, Va. The Castine went into action under full steam, her triple screws revolving at the fullest speed her 2,199 horsepower could make them spin, and her battery of eight guns started her quivering with excitement and the fierce delight of battle. The furnaces were heated almost in white heat and the forced draught was urging the flames to greater heat, the boiling water to the higher production of steam, the engines to increasing revolutions. Suddenly, without expectation, without warning, far down in the furnace-hole, unheard by officers or man amid the din of battle, the thundering reverberations of exploding gunpowder, there arose a fierce hissing noise inside one of the furnaces—and those who heard it trembled as no guns

or shot or shell had power to make them tremble.

A socket bolt in the back connection at the very farthest interior extremity of the furnace had become loose. A leak had been sprung; the steam was pouring in upon the fire, threatening in a few moments to put it out and stop the progress of the ship if it did not have the more awful effect of causing a terrible explosion and annihilation!

The faces of the men below, in that moment of terrible suspense, blanched beneath the grime that covered them. None knew what to do save wait the awful coming of the shock they knew must come.

None? Nay, but there was one! The first to pull himself together, the first to whom returned the fear-driven senses, was Boilermaker Huntley. His name does not appear on the navy list. Even his first name was unknown to his confere, Fish. Only Boilermaker Huntley, of Norfolk, Va. But that is enough, and his deed should be sufficient to find for him a niche in the annals of fame whenever and wherever the story of the United States and her navy is told.

One instant of startled horror—then, without hesitation, without trepidation, with stern-set jaws and fierce, devoted determination on every line of face and form:

"Turn off the forced draught!" he cried.

"Huntley, what are you going to do?"

"Bank the fire! Quick!"

"It's certain death!"

"For one—unless, for all! Turn off the draught! Bank the fire!"

The orders were carried out feverishly.

"Now a plank!"

And before they could stop him this hero had flung the plank into the furnace, right on top of the black coal with which it was banked, and had himself climbed and crawled over the ragged mass, far back to where the steam was rushing like some hissing devil from the loosened socket.

For three minutes he remained inside that fearful place and then the work was done—the ship was saved—and his friends drew him out at the door. The force draught went to its work again and in an instant the furnace was once more raging.

But what of Huntley? Scorched, scalded, insensible, well-nigh dead, he lay upon the iron floor of the furnace room, while around him stood his mates dousing him with water and using every known means for his resuscitation. He did not die, but when once more he opened his eyes and was able to be carefully lifted into daylight there arose such cheers from the throats of those dirty, grimy mates as never greeted taking of city or sinking of fleet.

The story is briefly chronicled in the log of the Castine and Huntley simply claims that he "did his duty." But while the United States remains a nation, so long as the banner bearing the silver stars on the field of blue above alternate stripes of red and white remains the symbol of purity, bravery and patriotism to American hearts the whole world over; so long, when her heroes are spoken of, one name should never be omitted—that of Boilermaker Huntley, of Norfolk, Va. —Toledo Blade.

Bear up, bear on; the end shall tell
The dear Lord ordereth all things well.
—Whittier.

THE RETORT DIRECT.

A United States sailor who had served throughout the Civil War, and despite years of drill was bent in the shoulders and rounded in the back, was passing along Church street, in Liverpool one day when his ship was lying in the Mersey. Along came two smart young Tommy Atkins—straight as ramrods and gorgeous in new uniforms—who thought to have some fun with the old Yankee man-o'-warman.

"Jack, ahoy!" cried the youngest and smartest of the two, "what are you carrying on your back?"

Back came the answer, quick as a shot—"Bunker Hill."

And the Tommies pursued their way with chastened spirits.—Lippincott's.

NEW FUEL.

Irish bogs are to be brought into the market, not as land, but as fuel. In these

days of artificial stone artificial coal is a thing to be expected, and it is appearing in the form of briquettes of various kinds. Adam may have been the first user of peat for fuel; but from his days almost to the present the method of preparing it for the fire remained about the same, and it remained the most undesirable fuel known to man, giving but little heat and much smoke. The new fuel, however, manufactured from peat, is smokeless, no cinder, and does make heat. Knowing these things, some mathematician has taken the trouble to figure out the worth of the bogs. They are capable of furnishing 50,000,000 tons of fuel per year for a thousand years. Through this happy millennium peat fuel should sell at \$1.25 a ton, thus yielding a return of \$62,500,000 a year. Irish bogs may yet prove a blessing.

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Kansas City, Mo., Dec. 9.—Twenty to-day, one hundred and twenty in three weeks at Forest Ave. Wilhite and Tuckerman doing great work.

J. L. Thompson.

Barnesville, Ohio, Dec. 9.—Nine days. 25 additions. Haley my singer. Minister Wayte, fine yoke fellow. Great crowds. Clarence Mitchell.

COLORADO

Pueblo.—Evangelists John W. Marshall and Edward O. Beyer ended their meeting with this congregation on December 2d. The pastor, evangelist and church co-operated so heartily in these revival services that there were 58 additions and the meeting leaves the church enthusiastic for the winter's work. The evangelists will hold their next meeting at Owensville, Ind. J. A. Shoptaugh is the wide awake minister of this church.

ILLINOIS

Quincy.—In a revival meeting which lasted a little over four weeks there were 29 additions, 19 of them by confession. H. A. Denton, pastor of the church in Maryville, Mo., was the evangelist and J. Will Landrom of Emporia, Kans., was the singer. Walter M. Jordan, the pastor of this congregation writes enthusiastically in regard to the ability and free spirit of both evangelists. All of the departments of the church were benefitted by the inspiring services. Bro. Denton made an appeal for an increase in pledges for current expenses with the result of \$6.45 per week as an increase. The churches in the community will long feel the effect of the good accomplished by this revival.

El Dara.—A splendid revival meeting ended December 2d in this church with 57 additions, 50 of them by confession. One notable feature of the meeting was the large number of young men and adults who made the good confession. At the close of the meeting a Christian Endeavor Society was organized with a membership of 50 and \$21.50 was pledged for State Missions. W. E. Spicer, pastor of the church in Pittsfield, Ill., was the evangelist. J. D. Williams is the live minister of this congregation under whose able leadership all departments of the church are prospering.

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Franklin.—T. L. Davis recently held a meeting for this church. There were 15 additions, 14 of them by confession as a direct result of the special services. A novel feature of the revival was a very successful rally the last night when the house was crowded. Bro. Davis can make arrangements for meetings or locate as pastor during the New Year. Good churches which may desire his services can address him at Carterville, Ill.

Danville.—The Third Church of this city held a meeting with home forces which closed December 2d. Bro. S. S. Jones is the pastor and did the preaching during five weeks through which the meeting continued. There were 60 additions to the membership of the church. Under the splendid leadership of Bro. Jones, the Third Church is rapidly taking place as one of the liveliest and most important churches of this city in which Bro. Jones through a number of years has carried on a remarkably successful work.

Nebo.—G. W. Pearson is preaching at Mozier, Ill., at which place there were two confessions in the regular services on December 2d.

Charleston.—Evangelists Davis and Carlton are stirring this city in a meeting with the pastor, Geo. Brown and the First church. On December 6th, there had been 79 additions with others to follow in the continuance of the meeting, as the result of the heartiest co-operation of the Evangelist and people.

Alvin.—Clay F. Gaumer, pastor of this church, has recently ended a stirring meeting with the congregation at Number Ten church near the city. So enthusiastically did the church and preacher enter into the spirit of these meetings that there were 28 addition to the congregation, 11 of them by confession.

INDIANA

Connersville.—James C. Burkhardt, the minister, has had the assistance of L. V. Hedgewood as song leader in a stirring meeting of 23 days' duration. As a result of the splendid sermons of the pastor and efficient personal work of the membership, there were 52 additions. An interesting feature of this result is the fact that 49 of these are adults. In every department, the work of this splendid church is moving forward with vigorous effort and notable success.

IOWA

Moulton.—Nelson Trimble and his congregation in this city have the assistance of Arthur Stout as evangelist in a most encouraging meeting in which there were 51 additions in 13 days. The evangelist by his splendid leadership and pleasing personality enlisted the church in a most vigorous campaign and the pastor writes with glowing terms of his ability.

Exline.—Nelson Trimble, the pastor in Moulton, Ia., preached December 2d for this congregation in services which were of peculiar interest. For two years there had not been an addition to the church and since the organization of the congregation there had been only one missionary sermon preached in the church house and an offering for missions had never been taken. Bro. Trimble received five

additions to the church and was happy in receiving offering of \$4.46 for Foreign Missions which was the first offering of the congregation for this purpose.

Des Moines.—W. J. Wright and Chas. E. McVey had charge of the services in the Central Church on December 2d. There were four additions. These evange-

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lists are conducting the services of the Highland Park District in a Union Evangelistic Campaign for all the churches of the city. Four churches are co-operating with the Highland Park and the meeting is moving forward with such forces that audiences are overcrowding the place of the meeting.

KANSAS

Fairview.—W. H. Scrivner, pastor of the church in Beloit, Kans., recently held a revival for this church in which there were 8 additions, 7 of them by confession.

Beloit.—In a short meeting with home forces there were five additions, four of them by confession. The pastor, W. H. Scrivner did the preaching. The music was under the direction of home talent. As a result of these special services, the church has been quickened in its activities in all departments. The attendance of the Sunday school is almost doubled.

Osborn.—As a result of the preaching of R. S. Robertson, the minister, there were four addition December 3d in the regular services. Two of these were by confession and one was reclaimed. In the work of all the organizations of the church there is a very live interest and the church at whole is in a healthy condition.

KENTUCKY

Basket.—Spencer L. Jackson is in a meeting with this congregation in which there is a growing interest and the house is being filled every night. Early in the meeting there was one confession and the church anticipated a good addition to its membership during the continuance of the meeting.

MICHIGAN

Detroit.—S. G. Fisher, the minister of the New Woodward Avenue Church, has the assistance of evangelist, Lloyd Darsie, in a meeting which ended December 7th. In spite of bad weather which greatly hindered, there were 30 additions to the membership of the congregation which is a 50 per cent increase for this new organization. The minister heartily commends the work of Bro. Darsie.

NEBRASKA

Nelson.—The Martin family is in a meeting at the Opera House in which there were seven confessions December 2d.

NEW YORK

New York City.—There were 2 additions recently in the regular services of the Lenox Avenue Union Church of which J. P. Lichtenberger is the minister. Bro. Lichtenberger and his people are looking forward with much pleasure to the coming of Dr. H. O. Breeden who is to be with them in rally services during the first two weeks in January.

Buffalo.—There was one confession recently in the regular services of the Jefferson Street Church where Benjamin S. Ferrell is leading his people with enthusiasm and large measure of success.

OHIO

Cleveland.—There were 5 additions in the Glenville Church December 2d. These were all boys who came from a class in the Sunday School taught by Mrs. Weatley.

PERSONAL ITEM.

H. A. Easton is singing for the pastor, Victor Dorris, at Pendleton, Ore.; can make dates for 1907. Permanent address is, 6537 Parnell avenue, Chicago, Ill.

East Liverpool.—In the regular services of this congregation for which E. P. Wise is preaching, there have been three additions since the last report was made. The church is moving splendidly forward with vigorous preparations for a series of revival meetings to be held in January when the Nett Sisters of Toledo, O., will have part in the services leading the music.

Mansfield.—The pastor of this congregation, Bruce Brown, is preaching week nights in the College of Lexington. The meeting is enlisting deep interest and the audiences are excellent. On December 2d there had been five confessions. This is an excellent example of the co-operation of strong churches with weaker ones in their own section.

FROM OHIO'S SUMMIT.

The evangelistic campaign is on. Roy L. Brown of Bellefontaine has been assisting Pastor Lake at West Mansfield. Evangelist A. A. Doak of Kent is now in a meeting at Brunswick, Medina county. He reports eleven added in the two weeks at Mogadore. M. E. Chatley of Ravenna is assisting D. W. Besan at the Stowe church. C. A. MacDonald of South Side Church, Akron, begins with Pastor Moody at Clinton, Nov. 26. A great union meeting is in progress at Barberton. Evangelist Atkinson, recently from England, is "stirring things." They have a tabernacle seating over 2,000. Our pastor, A. M. Bird, is one of the leaders in the movement. Brother Bird reports a fine corner lot recently purchased. They will soon begin the erection of a new building.

The Kent pulpit is being supplied by a student from Hiram. I. H. Durfee of the Broad Street Church, Akron, has been suffering with appendicitis, but is now improving.

Wedding bells have been ringing over in Logan county, and Rushsylvania now has need for a parsonage. The pastor, S. L. Lyons, was recently married to Miss Mae Corwin. No wonder a pastoral helper is needed; they are building a new church. Congratulations from

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ing and found a rich vein of free gold in the very first strike. It is at The Needles on the boundary between California and Arizona. It is 310 miles from Los Angeles and a twelve hours' run on the Santa Fe Overland. To the tourist it is but a little oasis in a great desert, being one of the celebrated Fred Harvey dining pair shops, division offices, railroad hotel, and all the adjuncts attendant to a rail-

road town. A \$65,000 social and amusement hall for employees is just being finished. A new \$50,000 station is in project. Six hundred Americans are employed here by the railroad, not to mention the Mexicans, Indians, and Japanese. Many mines are located in this vicinity and enough ore is shipped here to keep a smelter busy night and day, week in and out. I found as many Disciples as I was surprised to find it a thriving little city of 2,500 inhabitants. It is an important division point on the Santa Fe system. It has roundhouse, repes in the town as representatives of any other Protestant body. Considering their loyalty, ability and influence, they would make the strongest moral and religious factor in all this great section if organized into a church and equipped with pastor and building. Men and their families, holding positions of trust and responsibility, such as the chief dispatcher, section master, conductors, and clerks, belong to "that despised sect first called Christians at Antioch." Nearly a year ago Mrs. Mattie Woolery, the C. W. B. M. organizer, came here and organized the faithful women into an auxiliary. They have more than twenty members and recently had an open meeting, which even the Catholic priest did himself the honor of attending and giving expression to his good wishes for their moral and spiritual worth to the community. It is not a question of organizing a new church in "an overchurched town"; it is a question of maintaining a church already there. No matter into what far corner of the earth an American citizen goes, his obligation for loyalty goes with him and the protecting power of the flag attends him. It is not otherwise with citizenship in the kingdom of Christ. His obligation for loyalty and that of the church for help and protection remains undisturbed. The church entered The Needles when these Disciples, by the Providence of God, were led there. Their duty, and ours, in the matter is plain. And so I told them when the honor and opportunity of preaching the first sermons ever proclaimed in the region round about from the point of view of one who is "simply and only a Christian" fell to me yesterday. They were promised a protracted meeting in January and if faith, courage, and loyalty can do it, regular Lord's Day services will be maintained thereafter.

ARIZONA MUST BE EVANGELIZED!

Grant K. Lewis,
Secretary.

Long Beach, Cal., Nov. 26, 1906.

MINNESOTA GLEANINGS.

So far as the writer is able to glean the facts, there is a general forward movement among the churches in this state. They are small and few in number, while the field is large and the difficulties many. We have not only scattered disciples, but scattered churches as well. Bro. C. R. Neel, our state evangelist, spent the month of November with the church at Duluth, to the great uplift and edification of all. Bro. Neel's sermons are strong and instructive and he is a splendid, consecrated worker. There were seven added, 6 baptisms.

J. H. Bicknell, our busy corresponding secretary at St. Paul, dedicated the church at Austin last Sunday, Dec. 2d. This church has had many of the struggles incident to pioneer work, but is on

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The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

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In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

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the way to progress. They are arranging for a new pastor.

In the southern part of the state three of the brethren, C. B. Osgood of Winona, and Rochester Irwin of Rochester, and M. D. Baumer of Pleasant Grove, have banded together to hold meetings for their respective churches. They conduct Bible studies, preach and sing; each one plays his part. Their plan is working very effectively. They have closed good meetings at Rochester.

Perry J. Rice and T. J. Dow are leading the forces in Minneapolis and from all reports they are getting their work well in hand. A new feature at Portland avenue, is to make Thursday of each week "Church Day." "Every one who can devote any time to church work, is invited to come to the church at any hour in the day and be assigned. Some work with the Aid Society, some assist the pastor in clerical work in the study, and some go calling. The possibilities of this plan seem to us to be very great, and we are hopeful of splendid results from it."

Bro. Dow is preaching a series of "Practical Life" sermons to young men and women.

Howard Lake Church will entertain the Ministerial Institute which meets Feb. 19-21. They have recently put in new pews and are making other improvements. Wm. H. Knotts has for a long time labored faithfully with this band of disciples. He is a hard worker and a good thinker.

The churches at Truman avenue, Lewisville, report progress under the leadership of J. F. Ainsworth.

Minnesota is rapidly growing in population and wealth, both in the cities and in the country. Its agricultural resources are unlimited, while it has the greatest iron mines in the world. It is the stronghold of Scandinavian population. This is a great field for Home Missions.

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Duluth, Minn.

MISSIONARY DOINGS IN VIN-CENNES.

On Sunday, Dec. 2d, the church here kept C. W. B. M. Day. I say "the church" for the whole church was interested. The ladies of the auxiliary had made great preparations for the day. On the Wednesday evening before, the auxiliary ladies had charge of the regular mid-week prayer meeting of the church. They had a great meeting. After the prayer meeting a social was held in the church. To this social the whole church had been invited. Light refreshments were served to all that came. A great number responded to the invitation. During this social hour the ladies worked for new members, pledges and Tiding subscriptions.

On Sunday morning the ladies of the auxiliary and the members of the mission circle attended the services in a body. Neat badges had been printed for the occasion. The writer delivered a

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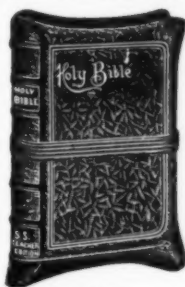
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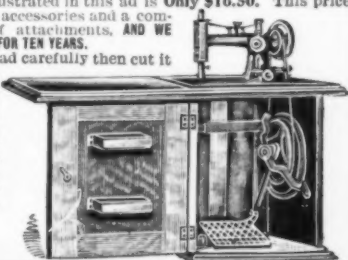
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Read this ad carefully then cut it



short address on Mexico. After this a message from Brother S. G. Inman, our living link missionary at Monterrey, was read. His message was one that made our hearts greatly rejoice over the great work that is being done at Monterrey. The whole church feels proud of its missionary. We hope some day to have the great pleasure of having Brother and Sister Inman visit us. In the evening the ladies of the auxiliary and Mission Circle gave a most interesting program. The results of the day were as follows: Cash offering, \$106; the pledges amounted to \$65; twelve subscriptions for the Tidings were secured; and eighteen new members were added to the auxiliary. The total membership of the auxiliary and the Mission Circle now numbers 150. Altogether our C. W. B. M. Day was a great one. These days are veritable feast days for the church.

On December 6th we had another missionary feast day. The occasion that called it forth was a missionary rally held by the Foreign Missionary Society. Pres. A. McLean had charge of the rally. Brother McLean was accompanied by Dr. Osgood, of China, and Dr. David Rioch, of India. The following preaching brethren were present and made addresses: J. W. Kilborn, H. A. Turney, Kyle Brooks, H. A. Blake, H. J. Otto. All of these brethren acquitted themselves with great credit. Every year our preachers improve in the addresses that they make at these rallies. Every year sees them the possessors of increased missionary knowledge and a greater measure of the missionary spirit.

To the writer these rallies are transfiguration experiences. To hear Brother McLean sound out the New Testament plea for missions is a great inspiration

to one to go and do likewise. Then to listen to such men as Osgood and Rioch, tell the wonderful things of the great victories of grace in the heathen lands, warms the heart. It causes one to rejoice with exceeding great joy. To all those that have the opportunity of attending one of these rallies, to all such I say "GO." For I know that if you will go, you will say as did Peter of old, "It is good to be here." These rallies will help us to become a great missionary people. It is our business to be missionary. The church of the living God has a mission, and that mission, is to be missionary.

William Oeschger.

IN MEMORIAM. BASSMAN.

Christopher William Bassman was born in Davenport, Ia., Dec. 12th, 1880. He

lost his life in an accidental explosion in the lead mines at Webb City, Mo., on Nov. 9, 1906, being a little less than 26 years old. The writer was summoned to Davenport, to officiate at the funeral, on the 12th inst. We knew him well during our five years ministry in Davenport. Will was an exceptionally genial and sunny nature, making friends everywhere. He became a Christian in 1898 and lived faithful to his profession. He was very active in the Webb City church. Many beautiful floral pieces testified to their love and esteem; and the church, as also the company for which he worked, sent an escort with the body. A great company of sorrowing friends gathered at the obsequies. God comfort the sorrowing hearts of his loved ones and bring us all to that blest place where there is no night of pain, sorrow, sin or danger.

Carl C. Davis.

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CHARLES CALVERT BOYD.

On November 2d, 1906, Charles Calvert Boyd, aged 46 years, passed into the higher life and closed a career of happy, helpful service in the Master's vineyard. For many years Bro. Boyd was a valuable member and officer of the Fourth Street congregation here. He was the only son of Brother and Sister Samuel G. Boyd of this city.

Bro. Boyd was a most admirable character, a man of optimism, and of unfaltering faith, a Christian, who derived strength and genuine joy from his religion.

He was an indulgent husband and a good father, a dutiful son and a devoted brother. He will be sorely missed by all who knew him. He left a wife and one son, his parents and five sisters, besides a host of friends who sympathize most deeply with those to whom he was dear.

Joseph W. C. Hagin.
Covington, Ky.

A MEMORY.

The fire upon the hearth is low
And there is stillness everywhere:
Like tumbled spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there;
Again I hear the child's Amen,
My mother's face comes back to me;
Crouched at her side I seem to be,
And mother holds my hand again.

O, for an hour in that dear place!
O, for the peace of that dear time!
O, for the childish trust sublime!
O, for a glimpse of mother's face!
Yet as the shadows round me creep
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—Eugene Field.

THE FALLEN.

By Lily A. Long.

And were ye of the Seekers, ye fallen,
Ye merged in the mire?
When ye clutched so, and stumbled, and stifled,
Were ye led by Desire—
God's angel of longing, whose task is
To set souls afire?

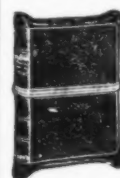
Too feeble the flame of your burning!
Was passion so pale
Ye could drown it in drafts for the body?
Could nothing avail
To fire you to mightily conquer
Or mightily fall?

Nay, truly, God's angel of longing
Who sets souls afire
Must chafe when the snatched spark of heaven
Falls so in the mire
To sputter in pitiful sinning
And weakly expire.
—From Harper's Magazine (November).

There is something more important
even than a man's knowing God, and
that is, God knows him.—John Watson.

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